

## Thy. prologge.



### Haue here translated

(biethern and sufferers moost dert and tenderly beloved in Christ) the new Testament for youre spirituall edifyinge / consolacion / and solas:

Exhortynge instantly and besechynge those that are better sene in the tonge / then y / and that have hyer gyst of grace to interpret the sence of the scripture / and meanyng of the spiryte / then y / to consydre and pondre my laboure / and that with the spirite

of mekenes. And ys they perceyve in any places that y have not attayned the very sence of the tonge / or meanyng of the scripture / or haue not given the right englyssh worde / that they put to there hand / to amende it / remembryng that so is there duetie to doo. For we have not receyved the gyst of god for oure selues only / or for to hyde them: but for to bestowe them vnto the honouringe of god and christ / and edifyinge of the congregacion / which is the body of christ.

The causes that moved me to translate / y thought better that other shulde ymagion / then that y shulde rehearse them. More over y supposed yt superfluous / for who ys so blynde to see why lyght shulde be shewed to them that walke in darkness / where they cannot but stamble / and where to stamble ys the daunger of eternall damnacion / ether so despyghtfull that he wolde enuye any man (y speake nott his brother) so necessary a thinge / or so bedlem madde to affyrme that good is the naturall cause of yuel / and darkness to procede out of lyght / and that lyinge shulde be grounde in trouthe and veritie / and nott rather clene contrary / that lyght destroyeth darkness / and veritie reproveth all manner lyinge.

The

After hit had pleased god to put in my mynde / and also to geue me grace to translate this forerehearsed newe testament into oure englysshetonge / howe soeuer we haue done it. I supposed yt very necessary to put you in remembraunce of certayne poynts / which are: that ye well vnderstande what these wordes meane. ¶ The olde testament. ¶ The newe testament. ¶ The lawe. ¶ The gospell. ¶ Moses. ¶ Christ. ¶ Nature. ¶ Grace. ¶ Worke and belevynge. ¶ Dedes and saythe / Left we ascribe / to the one that which belongeth to the other / and make of Christ Moses / of the gospell the Lawe / despise grace and robbe saythe: and fall from meke lernynge into ydle despicuous / brauylinge and scoldynge aboute wordes. ¶ The olde testamēt is a booke / where in is wyrtten the lawe and cōmaundmēt of god / and the dedes of them which fulfyll them / and of them also which fulfill them nott.

The olde testament.

The newe testament

The gospell or euangelion

¶ The newe testamēt is a booke where in are cōteyned the promyses of god / and the dedes of them which beleue them or beleeue them nott.

Euāgelio (that we call the gospell) is a greke worde / & signifieth good / mery / glad / and ioyfull tyding / that maketh a mannes heart glad / and maketh hym synge / daunce and sleepe for ioye. As when Davyd had killed Goliath the geant / cam glad tyding into the iewes / that their fearfull and cruell enemy was slayne / and they delyvered out of all daunger: for gladnes were of / they songe / daunced / and wer ioyfull. In lyke manner is the euangelion of god / (which we call gospell / and the newe testamēt) ioyfull tyding / and as some saye: a good hearing published by the apostles through oute all the worlde / of Christ the right Davyd home that he hath fought with synne / with dethe / and the devill / and overcome them. Whereby all men that were in bondage to synne / wounded with dethe / ouercū of the devill / are with oute there anye merit / or deserving / losed / instyfied / restored to lyfe / and saved / brought to libertie / and reconciled vnto the favour of god / and sett at one with hym agayne: which tyding / as many as beleue / laude prayse and thancke god / are glad / synge and daunce for ioye.

whi the euangelion ys called a testamēt

¶ This euangelion or gospell (that is to saye / suche ioyfull tyding) is called the newe testament. Because that as a man



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when he shall dye apoynteth his goodd? to be deaste and disiributed after hys dethe amonge them. which he nameth to be his heyres. Even so Christ before his dethe commaunded and appoynted that suche euangelion/gospell/or tydyng? shulde be declared throughe oute all the worlde/and there with to geue vn to all that beleve all his goodd?/that is to saie/his lyfe/where with he swaflowed and deuoured vp dethe: his rightewesnes/where with he bānyshed synne: his saluacion/where with he osercam eternall damanacion. Nowe can the wretched man that is wrapped in synne/and is in daunger to dethe and hell? heare no moare ioyus a thyng/then suche glad and comfortable tyding? of Christ. So that he cannot but be glad and laugh from the lowe bottom of his hert / if he beleve that the tydyng? are trewe.

¶ To strengthe such seythe with all/ god promysed this his euangelion in the old testament by the prophet? (as paul sayth in the fyrst chapter vnto the romans). Beweth that he was chosen oute to preache godd? euangelion/which he before had promysed by the prophet? in the holy scriptur? that treate of his sonne which was borne of the seed of davyd. In the thyrd chapter of gennesis/god saith to the serpent: y wyll put hatred betwene the and the woman / betwene thy seede and her seede / that silse seede shall tread thy heed vnder fore. Christ is this womans seede / he it is that hath troden vnder fore the devyll? heed / that is to saie synne/dethe/hell/ and all his power. For with oute this seede can no man avoyde synne/dethe/hell/ and euerlastynge dānacion.

¶ Agayne gen. xxiij. god promysed Abraham saynge: in thy seede shalt all the generatiōs of the erthe be blessed. Christ is that seede of Abraham sayth saynt Paul in the thryd to the galatians. He hath blessed all the worlde throughe the gospel. For where Christ is not/there remaineth the curse that fel on adā as sone as he had synned/So that they are in bondage vnder the domination of synne/dethe/and hell. Agaynst this curse blesteth now the gospel all the worlde/in asmoche as it cryeth openly/ who so ever beleverh on the seede of Abraham shall be blessed/that is/he shall be deliuered frō synne/dethe and hell/and shall hence forth contynue righewes/lyryng/and saved for euer/as Christ

The

hym selfe saith (in the xi. of Ihon) He that beleveth on me shall never more dye.

¶ The lawe (saith the gospell of Ihon in the first chapter) was geven be Moses: but grace and veritie be Jesus Christ. The las we (whose minister ys moyses) was geven to brynge vs vnto the knowlege of oure selves / that we myght there by seile and perceave what we are of nature. The lawe condemneth vs and all oure dedes / and is called of Paul (in the thiid chap. of the second pistle vnto the corinthians) the mynistracion of dethe. For it tryketh oure consciences and driveth vs to desperacion / in as muche as it requyren of vs that whych is impossible for vs to doo. It requyren of vs the dede of an whole / man. It requyren perfect love from the lowe bottome and grounde of the hert / as well in all thinge whych we suffre / as in tho thinge whych we doo. But saith Ihon (in the same place) grace and veritie is geven vs in christ. So that when the lawe hath passed vppon vs / and cōdemned vs to dethe (whych is his nature to doo) then have we in Christ grace / that is to saye savoure / promyses of lyfe / of mercy / of perdon frely by the merites of Christ / and in Christ have we veritie and trouthe / in that god fulfillith all his promyses to thē that beleve. Therefore is the gospell the ministracion of lyfe. Paul calleth hit / in the fore rehearced place of the secdd chap. to the cor. the mynistracion of the spyrite / and of rightewesnes. In the gospell when we beleve the promyses / we receave the spyrite of lyfe / and are iustified in the bloud of Christ from all thinge where of the lawe condemned vs. Of Christ it is written in the fore rehearced first chapter of Iho: This is he of whose aboundaunce / or fullnes / all we have receaved / grace for grace / or savoure for savoure. That is to saye / for the savoure that god hath to his sonne Christ / he geveith vnto vs his favour / and good will / as a father to his sonnes. As affirmeth Paul sayinge: whych loved vs in his beloved before the creation of the worlde. For the love that god hath to Christ / he loveth vs / and not for oure owne sake. Christ is made lord over all / and is called in scripture goddys mercy stole whosoever flyeth to Christ / can neither heare nor receave of god eny other thinge save mercy.

¶ In the olde testament are many promyses / whych are nothin ge els but the evangelion or gospell / to save those that beleved

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hem / from the vengeance of the lawe. And in the newe testamēt is ofte made mencion of the lawe / to condemne them / whych beleve nōt the promyses. Moreover the lawe and gospell maye never be separat: for the gospell and promyses serve but for troubled consciency whych ar brought to desperation and fele the paynes of hell and dethe vnder the lawe / and are in captivitie and bondage vnder the lawe. In all my dedes y musste have the lawe before me to condemne myne vnperfectnes.

For all that y doo (be y never so perfecte) is yet damnable synne / when hit is compared to the lawe / whych requyrrh the grounde and bottoom of myne hert. I muste therefore have alwayes the lawe in my sight / that y maye be meke in the spirite / and gyve god all the laude and prayse / as crybinge to hym all rightewesnes / and to my selfe all vnrightewesnes and synne.

I muste also have the promyses before myne eyes / that y despyere nōt / in whych promyses y se the mercy / favoure / and good wyll of god apon me in the blood of his sonne Christ / whych hath made satisfaction for myne vnperfectnes / and fille filled for me / that whych y coulde nōt doo.

¶ Here maye ye perceave that two manner of people are sore deceaved. firste they whych iustifie them selfe with outward dedes / in that they abstayne outwardly from that whych the lawe forbiddeth / and doo outwardly that whych the lawe commaundeth. They compare them selves to open synners and in respecte of them iustifie them selves condemninge the open synners. They se nōt howe the lawe requyrrh love from the bottoom of the hert. If they dyd they wolde nōt condēne their neighbours. Love hydeth the multitude of synnes / saith saynt Peter in his first pistle. For whom y love from the depe bottoom and grounde of myne hert / hym condemne y nōt / nether recte his synnes / but suffre his weaknes and infirmitye / as a mother the weaknes of her sonne / untill he growe vppe in to a perfecte mā.

¶ Those also are deceaved whych withoute all feare of god geve them selves vnto all māner vices with full cōsent / and full delectaciō / havinge no respecte to the lawe of god (vnder whose vengeance they are locked vp in captivitie) but saye: god is mercifull and christ dyed for vs / supposinge that suche dremyng and ymaginaciō is that sayth whych is so greatly cōmēded i holy scripture.

The

Naye that is nott fayth / but rather a folishe opynion springynge of there awne nature / and is nott geuen them of the spyrite of god. Trewe fayth is (as sayeth the apostle Paul) the gyfte of god and is geuen to syners after the lawe hath passed upon them and hath brought there consciency vnto the byrm of desperacion / and sorowes of hell.

¶ They that have this right fayth / consent to the lawe that it is rightewes and good / and iustifie god which made the lawe / and have delectacion in the lawe (nott withstandinge that they can nott fulfill it / for there weaknes) and they abhorre what soeuer the lawe forbyddeth / though they cannot avoide it. And there greate sorowe is / because they cannot fulfill the wil of god in the lawe / and the spyrite that is in them cryeth to god nyght and daye for strength and helpe with teares (as sayth Paul) that cannot be expressed with tonge.

A iusticiarie

¶ The firste / that is to saye a iusticiarie / which iustifieth hym selfe with his outwarde dedes / consenteth nott to the lawe in warde / nether hath delectacion therein / ye / he wolde rather that no suche lawe were. So iustifieth he nott god / but hateth hym as a tyrant / nether careth he for the promyses / but wil with his awne strength be saueour of hym selfe / and wyse glorifyeth he god / though he seme outwarde to doo.

A sensewell man

¶ The seconde / that is to saye the sensewell persone / as a voluptuous swyne / nether seareth god in his lawe / nether is thankfull to hym for his promyses and mercy / which is sett forth in Christ to all them that beleue.

A Chyستن man.

¶ The right chyستن man consenteth to the lawe that hit is rightewes / and iustifieth god in the lawe / for he affirmeth that god is rightewes and iuste / which is autor of the lawe / he beleueth the promyses of god / and so iustifieth god / indynginge hym trewe and beleuinge that he will fulfill his promyses. With the lawe he condēneth hym selfe and all his dedes / and geueth all the prayse to god. he beleueth the promyses / and ascribeth all trouthe to god / thus every where iustifieth he god / and prayseth god.

Nature.

¶ By nature through the faule of adam / are we the chyldren of wrath / heyres of the vengeaunce of god by byrth / ye and from oure conception / we haue oure fellowshipe with the damned devyll vnder the power of darknes vnder rule of satan / whyle we

### Prelegge.

we are yett in oure mothers wombes / though we shewe nett  
forthe the freutes of synne / yett are we full of the naturall poy-  
son where of all synfull dedes sprynge / and cannet but synne cut-  
wardes (be we never so yonge) yf occasion be geven / for cure na-  
nature is to doo synne / as is the nature of a serpent to syngge And  
as a serpent yett yonge / or yett vnbrought forthe is full of poyson /  
and cannott afterwarde ( when the tyme is come and occasion  
geven) butt brynge forthe the freutes there of. And as an edder /  
a toode / or a snake is hated of man / (nett for the yvell that it hath  
done / but for the poyson that is in it and hurt which it canneth  
but doo) So are we hated of god for that naturell poyson which  
is conceaved and borne with vs / before we doo eny curwarde ys-  
vell. And as the yvell / which a venomous wormedoeth / maketh  
in not a serpent : but because it is a venomous worme. therefor  
redoeth it yvell and poysoneth. And as the frute maketh not the  
tree vyll : but because it is an evyll tree / therfore bryngeth it  
forth evyll frute / when the season of frute is. Even so doo nett  
cure evyll dedes make vs evyll : but because that of nature we  
are evyll / therfore we bothe thynke and doo evyll / and are vn-  
der vengeaunce / vnder the lawe / convicted to eternall damnacion  
by the lawe / and are contrary to the will of god in all oure wyll /  
and in all thyngs consent to the wyll of the fende.

¶ By grace (that is to saye by favoure) we are plucked oute of  
Adam the grounde of all evyll / and grafted in Christ the roote of  
all goodnes. In Christ god loved vs his electe and chosyn / before  
the worlde began / and reserved vs vnto the knowlege of his son-  
ne and of hys holy gospell / and when the gospell is preached  
to vs he openeth oure hertes / and geveith vs grace to beleve  
and putteth the spirite of Christ in vs / and we knowe hi  
me as oure father most mercysfull / and consent to the lawe  
we / and love it inwardly in oure hert / and desyre to fulfyll it /  
and forowe because we cannot / which will ( synne we of frail-  
tie never so muche) is sufficient till more strength be geven vs / the  
bloud of Christ hath made satisfaction for the rest / the bloud of  
Christ hath obteyned all thyngs for vs of god. Christ is cure satis-  
faction / redemer / delyverer / saveour from vengeaunce and wra-  
th. Observe and merke in the pistles of Paul / and Peter / and

Fayth/love/ in the gospell and pisles of Ihon what Christ is vnto vs.  
 woikes

¶ By fayth are we saved only in belevyng the promyses / And though fayth be never with oute love and good werkes / yet is encre savinge imputed nether to loue nor vnto good werkes / but vnto fayth only. For loue and werkes are vnder the lawe which requyeth perfection / and the grounde and fontayne of the hert / and dāneth all imperfectnes. Nowe is fayth vnder the promyses / which dāne not: but geve all grace / mercy and savour / and what soever is conteyned in the promyses.

Rightewes/  
 nes other wi  
 se iustifyinge  
 or iustice

¶ Rightewesnes is divers / Blynde reason ymageneth many maner of righte wesneses. As the iuste ministracion of all maner of lawes / and the observinge of them / and moztall vertnes were in philosophers put there felicitie and blessednes / which all are nothige in the sight of god. There is in lyke maner the iustifyinge of ceremones / some ymagiō them there one selues / some conterfaicte other / sayinge in there blynde reason: suche holy persons dyd thus and thus / and they were holy mē / therefore yf y doo so lyke wyse y shall please god: but they have none answer of god / that that pleaseth. The iewes seke rightewnes i there ceremones which god gave vnto them / not for to iustifie: but to describe and paynt Christ vnto them / of which iewes testifieth paul sayinge howe that they have affectiō to god: but not after knowlege / for they go aboute to stablisse there one iustice / and are not obediēt to the iustice or rightewesnes that cometh of god. The cause is verely / that excepte a man caste awaye his awne ymaginacion and reason / he cannot perceave god / and vnderstonde the vertue and power of the blond of Christ. There is the rightewesnes of workes (as y saide before) wher the hert is a waye / they sele not howe the lawe is spirituall and cannot be fulfilled / but from the bottom of the hert. Ther is a full rightewesnes / when the lawe is fulfilled from the grounde of the hert. This had nother Peter nor Paul i this lyfe perfectly: but syghed after yt. They were so far forth blessed in Christ / that they hūgred and thirsted after it. Paul had this thurst / he cōsented to the lawe of god / that it ought so to be / but he founde another luste in his membres contrary to the luste and desire of his mynde / and therefore cryed oute sayinge: Oh wretched man that y am / who shall delivrie



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me from this boddy of dethe/ thankſ be to god throue Iesus  
 Chriſt. The rightweſnes that before god is of value/ is to bele-  
 ve the promyſes of god/ after the lawe hath confounded the con-  
 ſcience. As when the temporall lawe ofte tymes condemneth  
 the theſe or murderer and bryngeth hym to execution/ ſo that he  
 ſeeth nothinge before hym but preſent dethe/ and then cometh  
 good rydinge/ a charter from the kynge and delyvereth him. Lyke  
 wyſe when gooddys lawe hath brought the ſynner into knowle-  
 ge of him ſylfe/ and hath coſounded his ſconſcience/ and opened  
 vnto him the wrath and vengeaunce of god/ then cometh good  
 rydinge/ the Euaſgelion ſheweth vnto him the promyſes of god  
 in Chriſt/ and howe that Chriſt hath purchaſed perden for him  
 hath ſatiſfied the lawe for him/ and ceaſed the wrath of god/  
 and the povre ſynner beleveth/ laudeth and thanketh god/ thro-  
 we Chriſt/ and breaketh oute into excedinge inward ioy and glad-  
 nes/ for that he hath eſcaped ſo greate wrath/ ſo hevy vengeaun-  
 ce/ ſo fearfull and ſo everlaſtinge a dethe/ and he hence forth is  
 an hūgred and a thurſt after more rightweſnes/ that he might  
 fulfill the lawe/ and morneth continually commedinge his we-  
 alnes vnto god in the bloud of oure ſaviour Chriſt Ieſus

¶ Here ſhalt ye ſe compendieuſly and playnly ſett oute  
 the order and practiſe of every thyng afore rehearſed.

¶ The faulte of adam hath made vs heyres of the vengeaunce and  
 wrath of god/ and heyres of eternall dānacion. And hath brou-  
 ghtes into captivite and bondage vnder the devyll. And the de-  
 vyll is oure lorde/ and oure ruler/ oure heed/ oure governour/ ou-  
 re prince/ ye and oure god. And oure wyll is locked and fnet fa-  
 ſter vnto the wyll of the devyll/ then conde an hundred thow-  
 ſand cheynes bynde a man vnto a poſt. Vnto the devyll will co-  
 ſent we/ with all oure hertes/ with all oure myndes/ with al ou-  
 re myght/ power/ ſtrength/ will and luſte. With what poyſened/  
 deadly/ and venomous hate/ hateth a man his enemy? With ho-  
 we greate malice of mynde inwardly doo we ſley and murder?  
 With what violēce and rage/ ye and with howe ſervent luſte co-  
 myt we aduourie/ fornicacion/ and ſuch lyke vnclennes? With  
 what pleaſure and delectation inwardly ſerveth a glotton his  
 belly? With what diligēce diſceave we? Howe buſy ſeke we the

Adam bryn-  
 geth vs to bō-  
 dage

The

thynges of this world: What soe ver we doo/thynke/o: ymmagi-  
on/is abominable in the syght of god. And we are as it were asle-  
pe in so depe blyndnes/that we can nether se/nor felt in what  
misery/thraldom/and wretchednes we are in/ tyll moyses come  
and wake vs/and publess he the lawe. When we heare the lawe  
truly preached / howe that we ought to love and honoure god  
with all oure strengthe and myght / from the lewe bottem of  
the hert: and oure neyghburs (ye eue enemyes) as oure selues in  
weardly from the grounde of the hert/and to doo what soever god  
biddeth/and absteyne from what soever god forbiddeth / with  
all love and meknes/ whil a ferrent and a burnyngelustie/ from  
the center of the hert / then begynneth the conscience to rage  
aginst the lawe/and agensst god/ No sec be hit never se greate a  
tempest/ is so vnquiet. It is not possyble for a naturall man to  
consent to the lawe / that hit shuld be good/o: that god shuld be  
rightewes/ which maketh the lawe. Mannes witte/reasen/and  
will/are so fast glued/ye nayled and cheyned vnto the will of the  
deuyll. Nether can eny creature lowse the bodes/save the blond  
of Christ.

Christ setteth  
vs att libertie

¶ This is the captivite and bondage whēce Christ delyvred vs /  
redeemed/and lowsed vs. His bloud/his deethe/his pacience/in  
suffrynge rebukes and wrongs/his preycers and fastyngs/his  
mekenes and fulfillyng of the vtmost poynte of the lawe / peas-  
sed the w:ath of god/brought the favour of god to vs agayne/ obe-  
teyned that god shuld love vs sy:ste/and be oure father/and that  
a mercysfull father/that will consydre oure infirmitates and wea-  
knes/and will geve vs his spyrite ageyne (which was taken a-  
waye in the fall of Adam) to rule govern and strength vs/ and  
to breake the bondes of Satan/where in we were so streyte bo-  
unde. When Christ is thus wyse preached/and the prōm yses res-  
hearsed/ which are conteyned in the prophett/in the psalmes/  
and in divers places of the fyve booke of moyses: then the hert of  
them which are electe and chose/begin to wex sefte/and to mek-  
te att the bounteous mercy of god/and kyndnes shewed of Christ.  
For whē the evāgelion is preached/the spyrite of god entreteth i to  
them which god hath ordeined and apoynted vnto eternall lyfe/  
and openeth there inward eyes / and worketh such belefe in the.

The evāgelist  
on bryngeth  
faythe/faythe  
bryngeth love  
love worketh

Prolegge.

Whether we full of sciences sele a taste he we swete at hige the bytter dethe of Christ is / and howe mercy full a lovinge god is through Christes purchesyng and meritt / They begyn to love agayne / and to consent to the lawe of god / howe that hit is good / and ought so to be / and that god is rightwys whych made it / And desyre to fulfill the lawe / even as a sicke mā desyareth to be whole / and are an hengred / and a thirst after more rightwysnes / and after more strengthe / to fulfill the lawe more perfectly. And in all that they doo / or omitt and leave vndone / they seke goddes honoure / and his will with meknes / ever cōdemnyng the enperfectiones of there dedes by the lawe.

Nowe Christ stonderh vs in double stede / and serveth vs two maner wise. First he is oure redemer / delyverer / reconciler / mediator / intercessor / advocat / atturney / soliciter / cure hope / comforte / shelde / proteccien / defender / strength / helth / satisfaction / and salvacion. His bloud / his death / all that he ever dyd / is cures. And Christ him selfe / with all that he is or cā doo / is cures. His blond shedyng and all that he dyd / deeth me as good service / as though y my selfe had done it. And god (as greate as he is) is myne with all that he hath / threw Christ and his purchasyng. Secendaryly after that we be overcome with love and kyndnes / and nowre seke to doo the will of god (whych is a christen manes nature) Then have we christe an ensample to counterfet / as saith christ him selfe in Jhon: I have geven y en an ensample. And in an other evangeliste / he saith: He that wil be greate amonge you shalbe youre servaunt and minister / as the sōne of mā cā to minister and not to be ministered vnto. And Paul saith: Counterfet Christ. And Peter saith: Christ died for you / and lesse you and ensample to folowe his steppes. What soever tharfore saith hath receaved of god throw Christ / bleud and deservyng / that same must love shed cure every whitt / and bestowe hit on oure neghbour vnto there proffet / ye and that though they be oure enemyes. Be saith we receave of god / and be love wshed cure agayne. And that must we doo frely after the ensample of Christ with cure eny other respecte / save cure neghbour welch only / and nether leke for rewarde in erth / ne yet in heven for cure dedes: but of pure love must we bestowe

Christ byn / gerh all goodnes frely / and geverh an ensample howe to be stowe it godly.

Farther receaveth of god / and love bestoweth the same on hys neghbour.

The

Here we christen man beleue that he is by christes purchesinge and therefore loveth and worketh to honour god only / and to drawe al thinges to god.

oure selves / all that we have / and all that we are able to doo / even on our enemies to bringe them to god / consideringe nothinge but there welth / as Christ dyd ours. Christ dyd nott his dedes to obteyne heven therby (that had bene a madnes) heven was his alreddy / he was heere there of / hit was his be heritage: but dyd them frely for our sakes / consideringe nothinge but cure welth / and to bringe the favour of god to vs agayne / and vs to god. As no naturall sonne that is his father / heere / doeth his fathers will because he wolde be heere / that he is alreddy be birth: his father gave him that yer he was borne / and is lothther that he shuld goo with oute it / then he himsilfe hath witt to be: but of puer love doeth he that he doeth. And axe him why he doeth any thinge that he doeth / he answereth: my father bade / it is my fathers will / it pleaseth my father. Bondservant? worke for hyre / Children for love. For there father with all he hath / is the alreddy. So doeth a christen man frely all that he doeth / consideringe nothinge but the will of god / and his neyghbours welth only. If y live chaste / I doo hit nott to obteyne heven therby. For then shulde y doo wronge to the bloud of Christ: Christes blond hath obteyned me that / Christes meretes have made me heere there of. He is both dore and wayetherward. Nether that y loke for an hyer roume in heve / then they shall have whych liue in wedlocke / other then a hoare of the steeves (yf she repent) for that werethe pryde of lucifer: But frely to wayte on the evangelion / and to serve my brother with all / even as one hande helpeth another / or one membre another / because one feleth anothers greife / and the payne of the one is the payne of the other. What soever is done to the leest of vs (whether it be good or bad) it is done to Christ. And what soever is done to my brother (if y be a christen man) that same is done to me. nether doeth my brothers payne greve me lesse then myne awne. Nether reioyse y lesse at his welth then at myne awne. If hit were not so: howe saith Paul: let him that reioyseth / reioyse in the Lord. that is to saye christ / whych is lord over all creatures. If my meretes obteyned me heve / or an hyer roume there / then had y where in y myght reioyse besides the Lorde.

Here se ye the nature of the lawe / and the nature of the ewages

tion. Howe the Lawe bynderth and dānerth all mē/and the Eua  
 gelio soloweth. The lawe goeth before/and the ewā To bynd and  
 gelio foloweth. When a preacher preacheth the Lawe / he byn  
 deth all consciences/and when he preacheth the Gospell/he lew  
 seth them agayne. These two salves (y meane the Lawe and the  
 Gospell) wjeth God and his preacher to heale and cure synners  
 wth all. The lawe dryveth oute the disease/and maketh hit apes  
 re/and is a sharppe salve/and a creatyng coorse/and killeth the  
 deed selfe/and lowseth and draweth the sores cut by the retes/  
 and all corrupcion. It pulleth from a man the trust and confi  
 dēce that he hath in him selfe/and in his ene work / merit /  
 deserving and ceremones. It killeth him / sendeth him downe  
 to hell/and bryngeth him to utter desperacion/and prepayreth  
 the waye of the lord/as hit is wrytten of Jhon the Baptyst.  
 For hit is nott possible that Christ shuld come to a man/as lo  
 ge as he trusteth in him selfe / or in eny worldly thyng. Then  
 cometh the Evangelian / a more gentle plaster / whych sow  
 pleth/and swageth the wondes of the conscience/and bryngeth  
 helth. It bryngeth the spyrite of god / whych lowseth the ben  
 des of satan/and coplēt vs to god and his will throw stronge  
 faith and fervent love/with bondes to stronge for the devyll/the  
 world/or eny creature to lowse them. And the porre and wret  
 ched synner feleth so greate mercy/love / and kyndnes in god/  
 that he is suer in him selfe howe that it is nott possible that god  
 shuld forsake him/or withdrawe his mercy and love from him.  
 And boldly cryeth our with Paul sayinge: Who shall sepe  
 rate vs frō the love that god loveth vs withall: That is to saye. what  
 shall make me beleve that god loveth me nott: Shall tribulaci  
 on: Anguysshe: Persecucion: Shall hūger: Nakednes: Shall a  
 swearder: Nay/ I am sewer that nether deeth / ner lyfe/ nether  
 angell/nether rule/ner power/nether present thyng/ner thyn  
 g to come/nether hye ner lowe/nether eny creature is able to se  
 perate vs frō the love of god which is in christ Jesu oure loide.  
 In all suche tribulacions a Christen man perceaveth that god is  
 his fater / and loveth hym / even as he loved Christ when he  
 shed his blond on the crosse. Synally/as before/whē y was bōd  
 to the devyll and his will/y wrought all māner evyll and wicked  
 nes/nott for helles sake which is the reward of synne/but the cause

A christe mā  
 feleth the  
 workyng of  
 the holy goost  
 in his soule.  
 and in all tri  
 bulacions  
 and adversi  
 ties fealeth  
 god a mercie  
 full fater and  
 a loveyng.

The

y was heyre of hell by byrth and bondage to the devyll/dyd y es  
vyll. For I could none other wese doo. to doo syn was minature.  
Even so now sence y am copled to god by Christes bloud / doo  
y well/nott for hevens sake; but be cause y am heyre of heven by  
grace and Christ? purchesyng / and have the spyrit of god/ I  
doo good frely/for so is my nature. As a good tree bryngeth forth  
good frute/and an evyll tree evyll frute. By the frutes shall ye  
knowe what the tree is. a mannes dedes declare what he is  
with in but make him nether good ner bad &c. We must be first  
evyll y<sup>r</sup> we doo evyll/as a serpent is first poysoned y<sup>r</sup> he poyson.  
We must be also good y<sup>r</sup> we doo good/as the fyre must be first  
hott y<sup>r</sup> hit warme eny thyng. Take an ensample. As those  
blynde whych are cured in the evangelion / coude nott se tyll  
Christ had geven them sight/ And deff coude nott heare / tyll  
Christ had geven them hearynge/And those sicke coude nott doo  
the dedes of an whole man/tyll Christ had geven them health:  
So can no man doo good in his soule / tyll Christ have lowsed  
him oute of the bondes of sata/ and have geve him where with  
to doo good/ye and firste have powred into him that selfe good  
thyng whych he shedeth forth afterwarde on other. What soe  
ver is oure awne is synne. What soever is above that / is Chris  
st? gyfte/purche/doyng/and workyng. He bought it of his  
fater derely with his bloud/ye with his moost bitter death and  
gave his lyfe for hit. What soever good thyng is in vs / that is  
geven vs frely with oute oure deservyng or merett? for  
Christ? bloud? sake. That we desyre to folow the will  
of god/it is the gyfte of Christ? bloud. That we nowe  
hate the devyll? will (where vnto we were so  
fast locked/and coude nott but love hit) is  
also the gyfte of Christes bloud/vnto  
whom belongeth the pryse and  
honoure of oure good dedes/  
and nott vnto vs.



## The booke conteyned in the newe Testament.

The gospell of saynct Mathew  
The gospell of S. Marke  
The gospell of S. Luke  
The gospell of S. Ihon  
The actes of the apostles written by S. Luke  
The epistle of S. Paul to the Romans  
The fyrst pistle of S. Paul to the Corinthians  
The seconde pistle of S. Paul to the Corinthians  
The pistle of S. Paul to the Galathians.  
The pistle of S. Paul to the Ephesians.  
The pistle of S. Paul to the Philippians  
The pistle of S. Paul to the Colossians  
The fyrst pistle of S. Paul vnto the Thessalonians  
The seconde pistle of S. Paul vnto the Thessalonians  
The fyrst pistle of S. Paul to Timothe.  
The seconde pistle of S. Paul to Timothe.  
The pistle of S. Paul to Titus  
The pistle of S. Paul vnto Philemon  
The fyrst pistle of S. Peter  
The seconde pistle of S. Peter  
The fyrst pistle of S. Ihon  
The seconde pistle of S. Ihon  
The thryd pistle of S. Ihon

The pistle vnto the Hebrewes  
The pistle of S. James  
The pistle of Jude  
The revelacion of Ihon.



Ami  
Naa  
Sal  
Eoo  
Obe  
Jesse  
II Q  
Sola  
Rob  
Abra  
Ista  
Iose  
Jora  
Oria  
Joan  
Alch  
Eze  
Na  
Am  
Josi

# The gospell of S. Mathew.

The fyrst Chapter.



## Thys ys the boke of

the generaciō of Iesus Christ the so-  
ne of David/The sonne also of Abia

Abraham begatt Isaac: Chā.

Isaac begatt Jacob:

Jacob begatt Judas and hys bre-

Judas begatt Phares: (thren:

and Saram of thamar:

Phares begatt Esrom:

Esrom begatt Aram:

Aram begatt Aminadab:

Aminadab begatt naassan:

Naasson begatt Salmon:

Salmon begatt boos of rahab:

Boos begatt obed of ruth:

Obed begatt Jesse:

Jesse begatt david the kynge:

David the kynge begatt Solomon/of her that was the

(wyse of vry:

Solomon begatt roboam:

Roboam begatt Abia:

Abia begatt asa:

Asa begatt iosaphat:

Josaphat begatt Jeram:

Jeram begatt Osias:

Osias begatt Joatham:

Joatham begatt Achas:

Achas begatt Ezechias:

Ezechias begatt Manasses:

Manasses begatt Amon:

Amon begatt Josias:

Josias begatt Jechonias and his brethren about the tyme of

the captivite of babilen

After they were led captive to babilen/Jechonias begatt the .xv. c.

\* Abraham and David are fyrst re-  
hearid/ because  
that churste was  
chiesly promysed  
vnto them.

Saynet mathew  
levert h out certes/  
yne generacions/  
z describeth Ch-  
ristes linage from  
solomō/after the  
lawe of Moyses/  
but Lucas descri-  
beth it accordyng  
to nature/frō naz-  
than solomōs br-  
other. For the la-  
we callerth them  
a mannes childre  
which his broder  
begatt of his wyf  
se lesse behynde  
hym after his de-  
the .xv. c.

# The Gospell of

Saltiel.

Salathiel begatt Zorobabel:

Zorobabel begatt Abiud:

Abiud begatt Eliachim:

Eliachim begatt Azor:

Azor begatt Sadoc:

Sadoc begatt Achin:

Achin begatt Eliud:

Eliud begatt Eleasar:

Eleazar begatt Nathan:

Nathan begatt Jacob:

Jacob begatt Joseph the husband of mary / of whom was borne that Jesus which ys called christ.

\* That ys to saye  
by the workinge &  
power of the holy  
goste.

\* Defame  
That is he wolde  
not put her to open  
shame/as he wel  
myght haue done  
by the lawe. Also  
matthew reioysish  
of the goodnes of  
joseph/ which for  
loves sake dyd re-  
myt of his ryght.

\* Jesus.  
Jesus is as mo-  
che to saye as a sa-  
uer/for he onli sa-  
ueth all men from  
their synnes by his  
meretes with ou-  
te there deserving

Christe bryngeth  
god. where Eli-  
fit is there is god.  
and were christ  
is not there is not  
god. \* Till  
the. yeshall not  
supposse that he

All the generacions from Abraham to David ar four-  
tene generaciōs. And from David vnto the captivite of ba-  
bilon/ar fourtene generaciōs. And from the captivite of ba-  
bylon vnto christ / ar also fourtene generacions.

The byrthe of Christ was on this wyse / when his mothe  
Mary was married vnto Joseph/before they cam to dwell  
geder/He was founde with chylde by the holy \* goost. The  
husbande Joseph/beinge a perfecte man/and lothe to \* defa-  
me her/was mynded to put her away secretly. Whyle  
thys thought/beholde/the angel of the lorde apered vnto him  
in his slepe sayinge: Joseph the sonne of David/fear not to ta-  
ke vnto the/Mary thy wyse. For that which is conceaved  
her / is of the holy goost. She shall brynge forth a sonne/and  
thou shalt call his name \* Jesus. For he shall save his peo-  
ple from their synnes.

All this was done/to fulfill that which was spoken of the  
lorde/by the prophet sayinge: behelde a mayde shalbe  
chylde/and shall brynge forth a sonne/and they shall call his  
name Emanuel/ which is as moche to saye/be interpreted  
on/as god with vs.

Joseph as soone as he awoke out of slept / dyd as the an-  
gell of the lorde bade hym / and toke his wyse vnto him/and  
knewe her nott/tyll she hadde brought forth her fyrst son-  
ne/and called his name Jesus.

## The Seconde Chapter.



**When Jesus was borne in beth**

lehem a toune of iury/in the time of kyng Herode/ beholde/ there cam\* wyse men fro the este to Jerusalem sayinge: where is he that is borne kynge of the iewes? we have sene his starre in the este/ and are come to worshippinge hym.

¶ Herode the kyng/ after he hadde herde this/ was troubled/ and all Jerusalem with hym/ and he sent for all the chiefe prestes and scribes of the people/ and demaunded of them where Christ shulde be borne. They sayde vnto him: in bethlehem a toune of iury. For thus is it writte by the prophet: And thou bethlehem in the lode of iury/ shalt not be the leest as perteynyng to the prync of iuda. For out of thes shall come a captayne/ whych shall govern my people israhel.

¶ Then Herod prevely called the wyse men/ and diligently enquired of them/ the tyme of the starre that appered. And sent them to bethlehem sayinge: when ye be come thyder see arche diligently for the chylde. And when ye haue founde hym bringe me worde/ that maye come and worshippinge hym also. Whe they had herde the kyng/ they departed/ and loke starre whych they sawe in the este went before them/ vntyll it cam and stode over the place where the chylde was. Whe they sawe the starre/ they were marveilously gladd. And entred into the house/ and found the childe with Mary his mother/ and kneled doune and worshipped hym/ and opened there treasures/ and offred vnto him gystes/ gold/ frankensence/ and myrr. And after they were warned in their slepe/ that they shulde not go a geyne to Herod/ they returned into there awne countre another waye.

¶ After that they were departed/ to the angell of the lorde appeared to Joseph in his slepe sayinge: aryse and take the chylde and his mother/ and fle in to egipte/ and abyde there tyll y bringe the worde. For Herod wyll seke the chylde to destroye

knew her after her warde/ but hit is the maner of the scripture so to speake/ as ge. viij. c. the ravin cam not agayne till the water was dröke vpe and the erth drye/ the scripture meaneth nort/ he cam agayne after warde: eynn so here/ hit foloweth not that ioseph ke we oure lady after warde.

\* wyse men. Of mathew they ar called Magi/ 2 in certeyne countreis i the est/ philosophers conynge in naturall causes 2 effectes/ and also the prestes/ were so called.

\* Jury is the londe. Juda is that trybe or kynred that dwelt therein.

## The Gospell of

hym. Then he arose / and toke the chylde and his mother by nyght / and departed into egipte / and was there vnto the deathe of herod / to fulfill that which was spoken of the lorde / by the prophet / which sayeth: out of egipte haue y called my sonne.  
¶ Then Herod perceauynge that he was mocked of the wyse men / was excedynge wrathe / and sent for the and slewe all the chylde: that were in berthe / and i all the costes there off / as many as were two yere olde and vnder / accordige to the tyme which he had diligently searched out of the wyse men.

\* Rachell was buried not fere from berthelem / ad the prophet signifieth that as she mourned her sone beniamyn / in whoes byrth she dyed / so shuld the mothers of these childre enmourne. And here maye we se howe it goeth all waye / with the righte chursten men before the world / for the saythes sake / which they haue yn christe / not withstandinge they are wonderfully mayntained & defended alwaye of god / ageynst all power of hell.

¶ Then was fulfilled / that whych was spoke by the prophet Jeremi / sayinge: On the hilles was a voice herde / mournynge / wepyng / and greare lamentacion. \* Rachell wepyng for her childre / and wolde not be comforted / be cause they were not.  
¶ When Herod was deed / so an angell of the lorde apared vnto Joseph in egipte sayinge: arise and take the chylde and his mother / and go into the londe of israhel. For they are deed / which sought the chylde deeth. The he arose vp / and toke the chylde and his mother / and cam into the londe of israhel. But when he herde that Archilaus dyd raygne in iury / in the roume of his father Herod / he was afrayde to go thider / not withstandinge after he was warned in his slepe / he turned aside into the parties of galile / and wet and dwelt in a cete called nazareth / to fulfill / that which was spoke by the prophet: He shalbe called of nazareth.

## The thyrde Chapter.



**I**n those dayes Iohn the baptyster / cam and preached in the wyldernes of iury sayng: repent / the kyngedom of heven ys at hond. Thys ys he of whom it ys spoken be the prophet Isay / whych sayth: the voice of a cryer in wyldernes / prepaire ye the lordes waye / and make hys pathes strayght.  
¶ Thys Iohn had hys garment of camells heere / and a gyrdyll of a skynne a bout hys loynes. Hys meate was \* locusts / and wyldhe ony. Then went out to him Ierusalem / and all

\* Locustes / are more then oware



temy/and all the region rounde about iordane/and were baptysed of hym in iordane/knowledgyng there synnes.

¶ Whe he sawe many of the pharises and of the saduces come to hys baptim/ he sayd vnto the. O generation of vipers/ who hath taught you to flye fro the vegaunce to come brynging forth therfore the frutty belongynge to repentance. And se that ye once thynke not to saye in youre selues/ we haue Abraham to oure father. For y saye vnto you / that god ys able of these stiones/ to reyse vp chylde vnto Abraham. Euen now weys the axe put vnto the roote of the trees: so that every tree whych bryngeth not forth/ good frute/ shalbe hewen doune/ and cast in to the fyre/

¶ I baptise you in water/ in token of repentance / but he that cometh after me/ ys myghtyer the y: whose shewes y am not worthy to beare. He shall baptise you with the hely goest/ & with fyre/ whiche hath also hys fanne in hys hend/ and wyll pource hys floore/ and gaddre the wheete in to hys garner/ and will burne the chaff with everlastynge fyre.

¶ Then cam Iesus from galile into iordan to Ihen/ for to be baptised of him. But Ihen forbade hym sayynge: y eught to be baptised of the: and comest thou to me? Iesus answered and sayd to him/ let ytt be so nowre. For thus hit becometh vs/ to fulfyll all rightewesnes. The he suffred hym. And Iesus as sone as he was baptised/ cam strayght out of the water: And lo heve was open vnto him: and he sawe the spirite of god descende lyke a dove/ and lyght vppon him. And lo there cam a voice fro heve saying: this ys my deare sonne/ in whom is my delyte.

## The fourthe Chapter.

¶ When was Iesus led awaie of

**T**he spirite in to a desert/ to be temptred of the devyll. And when he had fasted fortye dayes/ and xl. nyghtes / att the last he was anhungred. Then came vntyll hym the tempter/ and sayde: yff thou be the sonne of god/ commaunde that these stiones be made bread. deeth.

gashoppers/ & sen the men yse to cast i divers parties of the este.

Put youre truste i goddes wordes only/ & not i a braham. Let sayntes be an ensaple vnto you & not youre truste & confidence. For then ye make Christ of them.

\* All Rightewesnes / ys fulfilled when we forsake all oure awne rightewesnes / that god only maye be counted he which is rightwes / & maketh rightwes / rightwes / throw forth. This deeth I honi that he putteth fro hym hys awne rightewesnes / & wold be we shewed of Christ ad made rightwes.

This also doeth Christ / i that he taketh not rightewesnes & honour on hym: but suffereth hym selfe to be baptised & killed / for baptim is not e other thinge then

## The Gospell of

He answered and sayde: yt ys wyrtten/man shall nott live only bi breade/ But by every worde that proceedeth out of the mouth of god.

¶ Then the devyll tooke him vp in to the holy cete / and set hym on a pynacle of the temple / and sayd vnto hym: yf thou be the sonne of god / cast thy selfe doune. For hit ys wyrtten / he shall geve hys angells charge ouer the / and with there handes they shall stey the vp / that thou dast he nott thy fore agaynst a stone. Iesus seyde to hym / hit ys wyrtten also: thou shalt not tempre thy lorde god.

¶ The devyll toke hym vp agayne and ledde him in to an excedyng hye mountayne / and shewed hym alle the kyngdomes of the worlde / and the beauty of them / and sayd vnto him: all these wyll y geve the / yf thou wilt fall doune and worshippe me. Then sayd Iesus vnto hym / aveyd satan. For hit ys wyrtten / thou shalt worshippe thy lorde god / and hym only / shalt thou serue.

¶ Then the devyll left him / and lo the angells cam and ministered vnto hym.

¶ When Iesus had herde that Jhon was taken / he depared in to galyle / and left nazareth / and went and dwelte in capernaū / whych ys a cete vppon the see / in the costis of zabulon and neptalim / to fulfyll that whych was spoken be I say the prophet / sayinge: the londe of zabulon and neptalim / the was ye of the see beyond iordan / galyle of the gentyls / the people whych satt in dercknes / sawe great lyght / And to them which satt in the region and shadowe of deeth lyght is spronge.

¶ From that tyme Iesus began to preache / and to saye: Repent / for the kyngedom of heven ys at hande.

¶ As Iesus walked by the see of galyle / he sawe two brethren. Symon whych was called Peter / and Andrew hys brother / castinge a nett in to the see (for they were fysshers) and he sayd vnto them / folowe me / and I wyll make you fysshers of men. And they streyght waye lefte there netts / and folowed hym.

¶ And he went forth from thence / and sawe other two brethren / James the sonne of zebede / and Jhon his brother in

the shypp/with Zebede their father /mendinge there netty/  
and called them. And they with out tarynge lest the shypp  
and there father and folowed hym.

¶ And Iesus wet about all galile/teachynge in there synago-  
ges/ and preachinge the gospel of the kyngdom/and healyn-  
ge all manner of synes /and all maner diseases amonge the  
people. And hys same spred a broadethrough out all siria.  
And they brought vnto hym all sicke people/ that were taken  
with dyvers diseases and grypyngs/ and them that were pos-  
sessed with devylls/ and those which were lunaticke/ and tho-  
se that had the palsy: And he healed the. And there folowed  
him a greate nombre of people/ from galile/ and from the ten  
cetes/ and from ierusalem / and from iury/ and from the res-  
gions that lye beyond iordan.

## The fyfth Chapter.

¶ When he sawe the people / he

**W**ent up into a mountaine/ and wen he was sett/  
hys disciples cam vnto him / and he opened his  
mouth/ and taught them sayinge: Blessed are the  
poore in spirite: for theirs is the kyngdom of heven. Blessed  
are they that mourne: for they shalbe comforted. Blessed are  
the meke: for they shall inheret the erthe. Blessed are they  
which hunger and thirst for rightewesnes: for they shalbe syl-  
ed. Blessed are the mercyfull: for they shall obteyne mercy.  
Blessed are the pure in hert: for they shall se god. Bless-  
ed are the maynteyners of peace: for they shalbe called  
the chyldren of god. Blessed are they which suffre persecucion  
for rightewesnes sake: for theirs is the kyngdom of heven.  
Blessed are ye whē mens hall revyle you/ and persecute you/  
and shal falsly saye all manner of evle sayings/ agaynst you  
for my sake. Reioyce ad be gladde/ for greate is youre rewar-  
de in heven. For so persecuted they the prophettys which were  
before youre dayes.

\* Erth.

The worlde this  
kethe too possesse  
the erthe/ and to  
defend there awa-  
ne/ when they vse  
violence & power:  
but christ teache-  
th that the worlde  
muste be possessed  
with mekenes on-  
ly/ and with oure  
power and violes-  
nce.

All these dedes  
here rehearsed as  
to nourish the peace/  
to shewe mercy/  
to suffre psecutio/  
and so forth/ make  
not a man hap-  
pye and blessed/  
neither deserve to  
be rewarde of he-  
ven: but declare  
and testifie that  
we are happy and  
blessede and that  
we shall have gra-  
te. p. m. c. i. h. e.  
ven. and certyfy-  
eth vs i oure heri-  
tes that we are  
goddess sonnes/ &  
that the holy gos-  
ost is in vs. for all  
good thynges are  
given to vs frely  
of god for christes  
blouddes sake ad  
his merittes

The gospell.

**S**alt.

whē the pachers  
ceasse too preache  
good & woide / the  
muste they nedes  
be oppressed & tr  
o vnder fore w  
ish mannes tradi  
cions.

\* Jott.

Is as moche too  
saie as the leest let  
ter. for so is the le  
est letter that the  
grekes or the he  
briues haue called

**B**reakith

This do they w  
hich saie that the  
se Christ comau  
ndment are not co  
maundment / but  
consailes.

\* The leest

That is to saie.  
shalbe little les by  
and despised.

**B**reate

That is / shalbe  
moche sett by / &  
had in reverence.  
The goodnes of  
the pharisaies / sto  
dith in ovrwarde  
work & appiera /  
unce: but Criste  
requyrez the good  
nes of the herte.

\* Racha.

Is the whoarce  
soude in the thro  
ate / & betokeneth  
all signes of w  
arh

**Y**e are the salt of the erthe. but as if the salt be once  
very / what can be salted there with: it is thence for the go  
for nothyng / but to be cast out at the dores / and that ma  
treade it vnder fete. Ye are the light of the worlde. A ci  
that is sett on an hill cannot be hyd / neither do men light a ca  
dle and put it vnder a bussell / but on a candelsycke / and  
lighreth all those which are in the housse. Se that youre ligh  
so shyne before men / that they maye see youre good werk / and  
glorifie youre father / which is in heven.

**Y**e shall not thynke / that y am come to disanull the law  
other the prophet: no y am not come to dysanull them / bu  
to fulfyll them. for truly y say vnto you / tyll heven and erth  
peryshe / one \* Jott / or one tytle of the lawe shall not scape  
tyll all be fulfyllled.

**W**ho soeuer breaketh one of these leest commaundment  
and shall teche men so / he shalbe called the \* leest in the kyn  
gdom of heven. But who soeuer shall observe and teache  
them / that persone shalbe called the \* greate in the kyngdom  
heven.

**F**or I say vnto you except youre rightewesnes excede the  
rightewesnes of the scribes and pharyses / ye cannot entree  
to the kyngdom of heven.

**Y**e have herde howe it was sayd vnto them of the old  
mc. Thou shalt not kyll. Who soeuer shall kyll / shalbe in da  
nger of iudgement. But I say vnto you / who soeuer ys an  
gre wih his brother / shalbe in daunger of iudgement. Who  
soeuer shall say vnto his brother \* racha / shalbe in daunger of  
a counsell. But who soeuer shall say vnto his brother thou fo  
le / shalbe in daunger of hell fyre. Therefore whē thou offerest  
thy gyfte at the altre / and there remembrest that thy brother  
hath eny thyng agaynst the: leue there thyne offryng be  
fore the altre / and go thy waye first and recencyle thy self  
thy brother / and then come and offre thy gyfte.

**A**gre with thine aduersary at once / whyles thou arte in the  
waye with hym / lest thine aduersary deliure the to the iudge

and the iudge deliuereth to the minister/and then thou be cast into prison. I say vnto the verely: thou shalt not come out hence tyll thou have payed the vtmoost forthynge.

I Ye have herde howe yt was sayde to them of olde tyme/ thou shalt not commytt advourtrie. But I say vnto you/that who soever eyeth a wyse/lustyng after her /harbe commytted advourtrie with her already in his hert.

Wherefore yf thy right eye offende the / \* plucke hym out and caste him from the / Better hit is for the / that one of thy membres peryssheth then that thy whole body shuld be caste in to hell. Also yf thy right honde offend the / cutt hym of and caste hym from the. Better hit is that one of thy membres perissheth / then that all thy body shulde / be caste in to hell.

It hit ys sayd / whosoever put awaye his wyse / let hym geve her a testimonyall of her divorcement. But I say vnto you / whosoever put awaye hys wyse (except hit be for fornicacion) causeth her to breake matrimony / And whosoever marryeth her that is divorced / breaketh wedlocke.

Agayne ye haue herde / howe it was said to them of olde tyme / thou shalt not forswere thy silfe / but shalt performe thine othe to god. But I saye vnto you / I sweare not at all: nether by heven / for hit ys goddes seate: nor yet by the erth / for it is hys fote stole: Nether by Ierusalem / for it is the cite of the greates kynge: Nether shalt thou sweare by thy heed / because thou canst not make ene heer whyte / or blacke: But youre communication shalbe / ye / ye: nay / nay. For what soever is more then that / commeth of evyle.

I Ye have herde howe it is sayd / an eye for an eye: a tothe for a tothe. But I say vnto you / that ye with stond not \* wröge: But yf a man geve the a blowe on thy right cheke / turne to hym the other. And yf any man wyll sue the at the lawe / and take thi coote from the / lett hym have thi clooke also. And whosoever wyll compell the to goo a myle / goo wyth hym twayne. Geve to him that axeth: and from hym that wolde borrowe turne not away.

\* Plucke  
To plucke oute  
spiritually is he  
re commaunded  
that is when the  
yes luste is put a  
waie and kyllid in  
the hert.

I Swear.  
All swearynge  
of hym silf doith  
are here forbyde  
never thelesse  
love / neade / thy  
neighbour profy  
te / or goddys hon  
oure requyrith ho  
it / then is hit well  
done too sweare.  
like as wrath for  
bydden is / yet hit  
lawdable whe hit  
proccadith of love  
to honoure god  
with all.

No man shuld a  
venge hym silf  
or seke wrecke / no  
nott by the lawe:  
but the ruler wy  
ch hath the sw  
earde shuld do su  
ch thyng of hym  
silf / or when the  
negbures off love  
warne hym / and  
requyre hym.

### The gospel

**W**e have herde howe it is saide: then shalt love thyne neighbour/and hate thyne enemy. But y saye vnto you/leue youre enemies. Blesse them that curse you. Doe good to them that hate you/Praye for them which doo you wronge/and persecute you/that ye maye be the chyl dren of youre hevenly father: for he maketh his sunne to aryse/on the evle/and on the good/and sendeth his reyne on the iuste and on the oniuiste. For if ye shall love them/which love you: what reward shall ye have? Doe not the \* publicans even so? And if ye be frendly to your brethren only: what singuler thyng doo ye? Doe nott the publicans lyke wyse? Ye shall therfore be perfecte/cue as youre hevenly father is perfecte.

\* Publicans gad/dred rentes/roll/custume/z tribute for the romans/z were comely her/hen men ther vnto appoynted of the romans.

### The Syxt Chapter

**T**ake hede to youre almes. that ye geve it not in the syght of men/to the intent that ye wolde be sene of them. Or ellſ ye gett no reward of youre father in heven. When soever therfore thou gevest thyne almes/thou shalt not make a tromper to be blown before the/as the ypocryttſ do in the synagoggs/and in the stretts/for to be prayſed of mā. Verily I say vnto you/they have there reward. But wherthou doest thyne almes/lett not thy lyfte hōd knowe/what thy right hond doeth/that thyne almes maye be secrete/and thy father which seith i secrete/shall reward the openly.

**A**nd when thou prayest/thou shalt nott be as the ypocryttſ are. For they love to stond and praye in the synagoggs/and in corners of the stretts/be cause they wolde be sene of mā. Verily I saye vnto you they haue there reward. But wherthou prayest/entre into thy chamber/and shutt thi dore to the/and praye to thi father which ys in secrete: and thi father which seith in secrete/shall \*reward the openly.

\* Rewarde.  
ye shall nott thynke/  
us/that oure dede

But when ye praye/babble not moche/as the gentyls do: for they think that they shalbe herde/so: there moche bab



lyngg safe. Et ye not lyke them there fore. For youre father knoweth wherof ye have neede / be fore ye are of him. After hys maner there fore praye ye.

¶ Oure father / which art in heven hallowed be thy name. Let thy kyngdom come. Thy wyll be fulfilled / as well in erth / as hit ys in heven. Geve vs this daye oure dayly breade. And forgive vs oure trespasses / even as we forgive them which trespass vs. Lede vs nott in to temptacion. but delivre vs from yvell / Amen. For and yf ye shall forgive other men thei-  
retrespasses / youre father in heven shall also forgive you. But and ye will nott forgive men there trespasses / no more shall / youre father forgive you-  
retrespasses.

¶ Moreover when ye faste / be not sad as the ypocrytt are. For thy disfigure there faces / that hit myght appere vnto me that they faste. Verely say vnto you / they have therereward. But thou when thou fastest / annoynt thyne heed / and wash thy face / that it appere not vnto men howe that thou fastest. but vnto thy father which ys in secreete: and thy father which seyth in secreete / shall reward the openly.

¶ Gaddre not treasure to gather on erth / where ruste and moththes corrupte / and wherethieves breake through and steale. But gaddre ye treasure to gyddre in heven / wherethieves ruste / ner yet moththes corrupte: and wherethieves ne-  
ther breake vpp / ner yet steale. For wheresever youre tre-  
asure ys / there are youre hert / also

¶ The light of thy body is thyne eye. Where fore if thyne eye be single / all thy body ys full of light. But and yf thyne eye be wycked / then is all thy boddy full of drecknes. Wherefore of the light that ys in the be drecknes: howe greate ys that drecknes?

¶ No man can serve two masters. For other he shall hate the one / and love the other: or els he shall lene to the one / and despise that other. Ye cannott serve god and māmon. There fore y saye vnto you / be not carefull for youre lyfe what ye shall eat / or what ye shall dryncke / nor yet for youre boddy / what ye shall weare. Ys not the lyfe more worth then me-  
treynde and the boddy moare of value then rayment? Beholde

es deserve any thyng of god as a labourar deserueth hys hyre. For all good thynges come of the bountifulnes / liberalite / mercy / promyses / & trewth of goddis the deseruinge of Christys bloud oly but it ys a maner of spekinge. as we saye (thy labour or going was well rewarded) vnto hi that hath but sett only the promyses of a nodyr man.

\*Sngle.

The eye is sing'e when a man i all his dedes loketh butt on the wil of god / & loketh nott for laude / honour or eni other reward in this worlde. nother ascribeth heven or a hyer roume ihesv vnto his dedes: but accepteth heven as a thig purchasid bi the bloud of Christe / & worketh frely for los-  
res sake only.

## The Gospell of

the foules of the aier: for they sowe not nether reepe / nor yet carry into the barnes / and yett youre heuēly father feedeth the. Are ye nott better then they ?

**¶** Whiche of you (though he toke thought there fore) coulde put one cubit vnto his stature ? And why care ye then for rayment? Be holder the lyles of the felde / howe they growe. They labour nott / nether spyn. And yet for all that I saye vnto you / that even Solomon in all his royaltie / was not arayed lyke vnto one of these. Wherfore yf god so clothe the graspe / which ys to daye in the felde / ⁊ to morowe shalbe cast into the **four**nace: shal he not moche more do the same vnto you. o ye of litle fayth?

**\* Fornace.**  
Ben heere there  
fornaces ⁊ ovens  
with suche thynges  
in those cun-  
creyes.

**¶** Therefore take no thought sayinge: what shall we eate / or what shall we drynke / or where with shall we be clothed? (As fre all these thyngs seke the gentyls) For youre heuēly father knoweth that ye haue made of all these thyngs. For rather seke ye fyrst the kyngdō of heuē / ⁊ the righte wysnes therē of / and all these thyngs shalbe ministred vnto you. Care nott therefore for the daye folowynge. For the daye folowynge shal care for it selfe. Eche dayes **trouble** ys suffycient for the same selfe daye.

**\* Trouble** is the  
dayly labour. he  
wil hit be ynough  
that we labour  
dayly wyth oure  
forther care.

## The viij. Chapter.

**Too** Judge or cōdem / belongith to god only / ther fore who someuer iudgeth with oure goddys cōmaund / ment / takith goddes honoure fro him / ⁊ that is the beame in the eye



**Wdge** nott leste ye be iudged. For as ye iudge / so shall ye be iudged. And with what measure ye mete. with that same shall it be measured to you agayne. Why seist thou a moore in thy brothers eye / and perceavest nott the beame that ys in thine awne eye? Or why saist thou to thy brother: suffre me to plucke out a moore out of thyne eye / And beholde a beame is in thyne awne eye. Ypocrite / fyrst cast out the beame out of thyne awne eye / and then shalt thou se clerely to plucke out the moore out of thy brothers eye.

**\* Holye.**  
The holye thynges

**¶** Weve nott that whych is **\* holy** to doggs / nether cast ye

your pierles before / wyne / lest they treade them vnder the  
 fete / and the other tyme agayne and all to rent you.

¶ And hit shalbe given you : Seke and ye shall fynde /  
 knocke and it shalbe opened vnto you . For whosoever arith  
 receaveth / and he that sekerh fyndeth / and to him that knocke  
 / it shalbe opened . Is there any man a monge you which  
 wolde proffer his sonne a stone if he axed hym breede? or if he  
 axed fysh / wolde he proffer him a serpent? If yethen which  
 are evle / can geve to youre chyl dren good gyftes: howe moche  
 more shall youre father / whych is in heve / geve good thinges /  
 to them that are of hym?

¶ Therefore what soever ye wolde that men shulde do to  
 you / even so do ye to them. Thys is the lawe and the pros  
 phet.

¶ Entre in att the straite yate: for wyde is the yate / and  
 broade ys the waye that leadeth to destruccion: and many  
 here be / whych goin there at . For straite is the yate / and  
 narrowe is the waie / which leadeth vnto life : and fewe thes  
 be / that fynde itt.

¶ Be ware of falce prophetes / which come to you / in she  
 des clothyng / but inwardly they are ravenynge wolves.  
 Ye shall knowe them by there frutes . So men gaddre gra  
 des of thornes: or segge of bryeres: Even so every good tree /  
 bringeth forth good frute. But a corrupte tree / bringeth for  
 the evyll frute . A good tree cannot bringe forth badde frute:  
 ner yet a badde tree can bringe forth good frute. Every tree /  
 that bringeth not forth good frute / shalbe hewen downe / and  
 cast in to the fyre. Wherefore by there frutes ye shall knowe  
 hem. Nott all they that saye vnto me / master / master / shall  
 entre in to the kyngdom of heven: But he that fulfillerh  
 my fathers wyll whych is in heven. Many wyll saye to  
 me in that daye / master / master / have we not in thy name  
 prophesied: and yn thy name have we not cast out devylls?  
 and in thy name have we not done many myracles?  
 And then wyll I knowlegge vnto them / that I never knewe  
 we them . Departe from me / ye workers of inquite.

are the woorde of  
 god / that sanctifi  
 eth all thinges.  
 Dogges / are the  
 secuters of the  
 woide.

¶ Wyne / are the  
 ey which are dis  
 wned in fleshy lu  
 ste & despice the  
 woide

\* The same.

Here Christe requirith faith/for where as re faith is not there is not the comaundment fulfilled: Ro. iij. And all goode workes after ovrwarde apperance with ovr faith ar syn: contrarie wyse where faith is/there must the veary goode werkes folowe. Christe callith here/doige: too doo with a pure herte. Actu. xv. And fouthe goodnes stōdith fast agaisste all windes / that is too saye agaynste al the powre of hel/for hit is bilt on the rocke Christe / thoorowe faith.

\* In witnes. Moses callith the lawe a wytnes vnto the people. deu. xxi. for the lawe aculith vs/2 is a testimonie agaynst oure syn. lyke wyse here/ys the prestes bare recorde that Christe hadde elensyd this leper/2 yet beleved not/the testified they agaisst them selves.

\* wit

\* Faith knoweth not 2 trusteth i the favour and goodnes of god

## The Gospell of

Whosoever heareth of me these sayings/and dothe these me/y wyll lyken him vnto a wise man/ whych bilt his house on a rocke: and aboundaunce of rayne descended / and the fludds cam/ and the wyndd/ blew/ and bett vpon that house/ and it was not over throwen because it was grounded on the rocke. And whosoever heareth of me these sayings/and doth not the same/shalbe lykened vnto a folye man/ whych bilt his house upon the sonde / and aboundaunce of rayne descended / and the fludds cam/and the wyndd/ blew/ and bett vpon that house/and it was over throwen/ and great was the fall of it.

And it cam to passe / that when Iesus had ended these sayings/ the people were astonied at his doctryne. For he taught them as one havinge power/and nott as the scribes/

## The viij. Chapter.



When Iesus was come downe from the mountayne / moche people followed him. And lo/there cam a lepre / and worshipped him saynge: master/ if thou wilt/ thou canst make me cleane. He putt forth the his hande and towched him saynge: I wyll/ be cleane/ and immediatly his leprosy was clesed. And Iesus said vnto him. Set thou tell no man/ but go and shewe thy self to the preste and offer the gift/ that moyses comaunded to be offered \* in witnes to them. When Iesus was entred into capernaum/ there cam vnto him a certayne Centurion/ beseehyng him/ and saynge: master/ my seruaunt lyeth sicke att home of the palsy/ and is grievously payned. And Iesus seyde vnto him: I will come and cure him. The Centurion answered and sayde: Syr/ I am not worthy/ that thou shuldest come vnder the rofe of my house/ but speake the worde only/ and my seruaunt shalbe healed. For y also my selfe am a mā vnder power/ and have sowedde my seede me/ and y saye to one/ go/ and he goeth/ and to an other

come/and he cometh:and to my seruaunt/do this/and he do  
th hit. When Iesus herde these sayngs: He marveyled / and  
sayd to them that folowed him: Verely I sey vnto you/I have  
nott founde so great sayth: no/ nor i ysaell. I say there fore vnto  
you / that many shal come from the east and west / and shall  
rest with Abraham/ Ysaac / and Jacob / in the kyngedem of  
heven: and the childre of the kingdome shalbe cast out into the  
vtmost derknes / there shalbe wepige and gnasshing of tethe.  
Then Iesus sayd vnto the Centurion/ go thi waye / and as  
thou hast beleued so be it vnto the. And his seruaunt was hea-  
led that same houre.

**C**Centurion.

Is a captaene of an  
E. me/whom I cal  
som tyme a ceturi-  
on/ but for the most  
parte an vnder cap-  
taine

¶ And Iesus went into peters housse/and sawe his wyves  
mother lyinge sicke of a fevre / and he touchd her hande/ and  
the fevre lefth her: and she arose / and ministred vnto them.

¶ When the even was come they brought vnto him many  
that were possessed with devylls/ and he cast out the spirites  
with a worde/and healed all that were sicke/ to fulfill that wh-  
ich was spoken by Esay the prophet sainge: he toke on him  
oure infirmities/and bare oure sicknesses.

¶ When Iesus sawe moche people about him/ he commaun-  
ded to go over the water. And there cam a scribe and sayd vn-  
to him: master / I woll folowe the whither summever thou  
goest. And Iesus said vnto him: the foxes have holes/ and the  
brydd of the aier have nestes/ but the sonne of the man hath  
not where on to leye hys heed/ Another that was one of hys  
disciples seyde vnto him: master suffre me fyrst/ to go and  
\* burye my fater. But Iesus said vnto him: folowe me / and  
let the deed burye their deed.

¶ And he entred i to a shyppe/and his disciples folowed him/  
And lo there arose a greates torme in the see/ in some che / that  
the shyppe was hyd with waves / and he was a slepe. And  
his disciples cam vnto him/ and awocke him/ sayinge: ma-  
ster/ save vs/ we perishe. And he said vnto them: why are ye  
fearfull/ o ye endewed with lytel faithe? Then he arose / and  
rebuked the wynd / and the see / and there folowed a greates  
calme. And men marveyled and said: what man is this/ that  
bothe wynd / and see obey him?

\* burie

Some pretend good  
de werke because  
they wolde not folo-  
we Christe & bele-  
ve: but Christe sig-  
nifieth/ that such  
werks are deed and  
loost.

## The Gospell of

¶ And whē he was come to the other syde / into the cōstire of the gregesens / there met him two possessed of devylls / whych cam out of the graves / and were out of measure ferece / so that no man myght go by that waye. And lo they cryed out saynge: O Iesu the sonne of god / what have we to do with the? art thou come hyther to tormēt vs before the tyme be come? There was a good waye of from them a greate heerd of swyne feedinge. Then the devylls besought him saynge: if thou cast vs out / suffre vs to go oure waye into the heerd of swyne. And he said vnto them: go youre wayes. Then went they out / and departed into heerd of swyne. And lo / all the heerd of swyne was carryed with violēce hedlinge into the see / & perished in the water. Thē the heerdmē / fled & wēt there ways into the cite / & tolde every thinge / and what had fortunēd vnto thē that were possessed of the devylls. And lo / all the cite cā out / and met Iesus. And whē they sawe him they besought him / to departe out of there costre.

## The ix. Chapter.

This cite was  
capernaum.

**A**nd he entred into the shipper: and passed over and cam in to his awne cite. And lo / they brought vnto him a man sicke of the palsey / lyinge in his bed. And when Iesus sawe theere faith / he said to the secke of the palsey: sonne be of good cheere / thy synnes are forgyven the. And lo certeyne of the scribes said in them selves / he blasphemeth. And whē Iesus sawe theere thoughtes / he said: wherfore thinke ye evyll in youre hert? Whether ys eier to saye / thi synnes ar forgyven the / or to saye: arise and walke? That ye maye knowe / that the sonne of man hath the power to forgyve synnes in erth / thē said he vnto the sicke of the palsey: arise / take vppe thi bed / and go home to thyne housse. And he arose and departed to his housse. The people that sawe hit / marvelled and glorified god / which had given suche power to man.



¶ And as Iesus passed forth from thence he sawe  
a man sitt at the receyte of custume named Ma-  
thew / and said to him: folowme me. And he arose  
2 folowed him. And hit cā to passe / that iesus satt  
at meate i his house. And lo / many publicāns and  
synners / cam and satt downe also with Iesus / and  
his disciples. When the pharyses had perceaved  
that / they said vnto his disciples: why eareth ye ure  
master with publicans and synners? When Iesus  
herd hat / he said vnto them: the whole neade nort  
the vyficien / butt they that are sick. Go and lerne /  
what that meaneth / I haue pleasure in mercy / and  
nort in offerynge. For I am nort come to call the  
rightewes / but synners to repentaunce.

¶ Then cam the disciples of Ihon to him / sayinge:  
why do we and the pharises faste ofte / but thi dis-  
ciples faste nort? And Iesus sayde vnto them: can  
the weddyngge chyl dren 3 morne as longe as the  
brydgrome ys with them? The tyme will cū / when  
the brydegrome shal be taken from them / and then  
shall they faste. No man \* peccyth an olde garment  
with a pece of newe cloth. For thē taketh he a wa-  
yer the pece ageyne from the garment / and the rent  
is made worss. Nether do men putt newe wyne  
into olde vessell: for thē the vessell breaketh / and the  
wyne runneth out / and the vessell perishe. But they  
pouere newe wyne in to newe vessell / and so are  
bothe saved togyther.

¶ Whyll the thus spake vnto them / lo / there cam a  
certayne ruler / and worshipped him sayinge:  
my doughter ys deed all reddy / butt come / and ley  
thy hand on her / and she shall live. And Iesus arose  
2 folowed him / with his disciples. and beholde / a  
woman which was diseased with an yssue of blood.  
xii. yeres / cam behynde him and touched the hem  
of his vesture. For she said in her sylfe. If I may

\* Come That is too luffe  
fire payne. There is payne  
maner awayes. come waye  
of a mannes awne choysed  
electio / as is the mok / rules  
and as baals priest? pickyd  
thē selves. iij. regū. xviij. suche  
paine doth al the worlde / the  
pharisaies / ye 2 Ihonē disci-  
ples esteeme greate: but god  
despiserh hit. An other wa-  
es is there payne / to ordeyned  
of god with oure oure de-  
ctio as shame / rebuke / wro-  
ge / deeth. suche too suffice pa-  
ciently and with good will / is  
the ryght crosse and pleaseth  
god well. So Christ disci-  
ples faste nort / but are mery  
att the mariage / whyle the  
bryde grme is yett with thē /  
ad defendeth them / ye 2 god  
had yett ordeyned no trou-  
le for them / they fayne them  
sylfe no paine / for itt pleaseth  
not god / they must faste af-  
ter Christ deeth 2 suffice pay-  
ne of god / hand and ordeyn-  
naunce. So nowe whatsoeuer  
a man taketh on hym by hys  
awne electio / that is repro-  
ved / ye 2 where Christ the  
weth hym sylfe frendly as a  
bryde grome / there muste  
nedes be amery herte.

3 Pecyth. with these wo-  
rd? Christ dyveth them fro  
hym as them which vnder

## The gospel of

Roode not his lerni-  
ge/as cōcernige the  
libertie of his disci-  
ples/and sayth: No  
man mendith an ol-  
de garnēt with new  
we clothe/for the ol-  
de holdith not the  
stiche/as who saith  
suche spirituall ne-  
we lernynge cannot  
be cōprehēdyd with  
olde fleschly p-  
ache to fleschly pe-  
ople and they were  
worse/as wele w/  
hen spirituall liber-  
tie is patched/the fle-  
she drawith hit vn-  
to carnall luste.

ye touche but evē hys vesture only y shalbe safe. Jesus turned  
him aboute/and behelde her/sayinge:doughter be of good co-  
ferte/thy faith hath made the safe.And she was made whole  
even that same houre.

¶ And when iesus cam into the rulers housse / and sawe  
the minstrells/and the people wondrynge/he sayd vnto them  
gett you hence/for the mayde ys nott deed/but slepeth. And  
they leugh him to scorne. As soone as the people were putt  
forth a dores / he went in and toke her by the hōde / and she  
mayde arose. And this was noysed throughe out all that lōde.

¶ And as iesus departed thence / two blynde mē folowed him  
cryinge / and saynge: O thou sonne of dauid/have mercy on  
vs. And whē he was come in to the housse / the blynde came  
to him. And iesus said vnto them beleve ye that y am able to de-  
thys: they said vnto him ye master. Then touched he their  
eyes saynge: accordinge to youre faith be hit vnto you. And  
there eyes wer opened. And he charged them/saynge: se that  
no man knowe of it. But they as sonne as they wer departed  
spred a broadē hienamē throughe out all that lōde.

¶ As they went out/behelde / they brought to him a dē mē  
possessyd of a devyll. And as soone as the devyll was cast out  
the dōm spake. And the people marveylled/ saynge: it never  
so apiered in israhel. But the pharyses said: he casteth out de-  
vylls/be the power of the chiefe devyll.

¶ And Jesus went about all the cites and townes / teachynge  
in there synagoggs/and preachinge the gospell of the kyngdōm.  
And healinge all māner syctnes and disease a monge the peo-  
ple. But whē he sawe the people/ he had pitte on thē/ because  
se they were pyned awaye/and scattered abroadē even as shee-  
pe/havinge no shepherde. Then said he to his disciples: the  
harvest ys greate/but the labourers ar fewe. Wherefore praye  
ye the harvest lordē/to send forth labourers in to his harvest.

\* The heruest are  
the people redy to  
receyve the evangeliō/  
and the laborers are  
the true preachers.



## The x Chapter.

And he called his xii. discyples  
vnto him/ and gave them power agaynst vn-  
cle

ne spyrites / to cast them out / and to heale all manner of sicknesses / and all manner of diseases.

The names of the xij. apostles are these. The first Simon which is called peter: and Andrew his brother. James the sonne of Zebedee / and Iho his brother. Phillippe and Bartolomew. Thomas and Mathew the publican. James the sonne of alphe and Lebbaus / otherwise called Thaddeus. Simon of chane / and Judas iscarioth / which also betrayed him.

¶ These xij. sent Jesus / and commaunded them sayinge. Go nott in to the wayes that leade to the gentyls / and in to the cities of the sameritans entre ye nott: But go rather vnto the loofshepe of the house of israhel. Go and preache saynge: hos we the kyngdom of heven ys att honde. Heale the sicke / cleanse the hypers / reyse the deed / cast out the devylls. Frely ye have receaved / freely geve agayne. Posses nott golde / nor sylver / neither brasse in youre gerdles / nor yet scripppe towards your iorney. Neither two coats / neither shues / nor yet a rodde: For the workman ys worthy to have hys meate. In to what summever cite / or toune ye shall come / in quyre who is worthy in it / and there abyde tyll ye go from thence.

¶ And whē ye come in to a house grete the same. And yf the house be worthy / youre peace shall come vppō the same. But if it be nott worthy / youre peace shall retorne to you agayne. And whosoever shall nett receave you / nor wyll heare youre preachinge / when ye departe out of that house / or that cite / shake of the \* duste of youre fete. Truly y saye vnto you / hit shall be easyer for the londe of zedoma / and gommerra / in the daye of iudgement / them for that cite.

¶ Lo / y sende you forth / as shepe a mēge wolves. Be ye therefore wyse as serpentys / and innocent as doves. Beware of me / for they shall delivre you vppō to the counsaills / and shall schourge you in there synagagys. And ye shall be draught to the heed rulers and kyngs for my sake / in witnes to them and to the gentyls.

¶ But when they put you vp take no thought / howe / or what ye shall speake / for it shall be gervyn you even in that same houre / what ye shall saye. For it is nett ye that speake / but the

beyonde the see comenly they have as well brassen moneye as of golde & silver.

\* Duste  
That is / se that ye take noo thinge of the / in so moche that at ye shake of the very duste from your shues / that they maie knowe howe ye sought not your awne profit: but there helpe

## The Gospell of

spirit of youre father whych speaketh in you. The brother shall betraye the brother to death/and the father the sonne. And the chylde shall aryse ageynst there fathers / and mothere/and shall putt them to death/and ye shalbe hated off all men/for my name. But whosoever shall contynue vnto the ende/shalbe saved.

¶ When they persecute you in wone cite/ flye into another. I tell you for a trowth/ye shall nott\* synne the all the cites of israhel/tyll the sonne of man be come. The disciple ys nott above his master: Nor yet the seruaunt above his lord. It is ynough for the discipyle to be as hys master ys / and that the seruaunt be as his lordes ys. Yf they have called the lord off the housse beelzebub: howe moche more shall they call them of his housse holde for feare them nott there fore.

¶ There is no thinge so close/that shall nott be opened / and no thinge so hid/that shall nott be knowen.

¶ What I tell you i derctnes/that speake ye i lyght.and what ye heare in the eare that preache ye on the housse toppes.

¶ And feare ye nott them which kyll the body / and be nott able to kyll the soule. But rather feare him / which is able to destroye bothe soule and body in hell. Are not two sparowes solde for a farthinge? And none of them dothe lyght on the grounde/with out youre father. And nowre are all the heert of youre heed numbred. Feare ye not therfore.ye are of more value/then many sparowes.

¶ Who soever therfore knowlegeth me before men/him wyll I knowlegge before my father in heve. But whosoever shall denye me before men/him will I also denye before my father which ys in heven.

¶ Theynt nott/that y am come to sende peace in to the erth. I cam nott to send peace / but a swerde. For y am come to sett a man att varyaunce ageynst his father / and the daughter ageynst her mother / and the doughterelawe ageynst her motherelawe: And a mannes foes shalbe / they of his owne housse holde.

¶ He that lovith his father/or mother more then me / ys nott worthy of me. And he that loveth his sone/or donoghter moe

\* Synne.

That ys / ye shall nott haue covered or preached.

That ys to say op/only / where every mā may here.

re then me/is nott mete for me. And he that taketh nott hys  
crosse and foloweth me/is nott mete for me. He that syndeih  
hys lyfe/shall lose it: and he that losith his lyfe for my sake/  
shall synde it.

¶ He that receavith you/receavith me: and he that recea-  
vith me/receavith him that sent me. He that receavith a pro-  
phet\* in the name of a prophet/shall receive a prophet's re-  
warde. And he that receavith a righteous mā in the name of a  
righteous mā/shall receive the reward of a righteous mā.  
And whosoever shall geve vnto won of these lytle wōnes to/  
drinke a cuppe of colde water only/in the name of a disci-  
ple: I tell yow of a trueth/he shall nott lose hys reward.

\* In the name of a  
prophet/a righteo-  
us man/or a disci-  
ple. that ys to say/in  
that he pertynech  
to god & to Christ.

\* water. Compare  
dede to dede/so ys  
one greater then a-  
nother: but copare  
them to god/so are  
they all lyke/and one  
as good as another.  
even as the spyrite  
movyth a mā / & ry-  
me & occasio gevyth  
shurte & offceden  
thow oute all the  
newe testamēt betra-  
keneth to decaye &  
faule in the fayth.  
for māy whē thei sa-  
we that Christ w-  
as but a carpenters  
sōe as thei suppo-  
sed / & he hym selfe  
also a carpenter / & his  
moder / & kynē of so  
lowe degre. moreo-  
ver when they sa-  
we him put to so vy-  
le a deeth / fell clene  
fro the faith / & cou-  
lde not beleve.

## The xi. Chapter.



And it cam to passe when Je-

sus had ended his precept vnto his disciples/he  
departed thence/to preache and teach in there cites.  
¶ When Jhon beinge in presen herde the work of christ / be-  
ent two of his disciples and sayde vnto him. Arte thou he  
that shall come: or shall we lēke for another. Jesus answered  
and sayde vnto them. Go and shewe Jhon what ye have be-  
e and sene. The blynde / the halt go / the lypers ar clen-  
ed / the deef heare / the deed ar reysed vp againe / and the gossell  
preachede to the povre. And happy is he that is noot  
warte by me.

¶ Even as they departed / Jesus began to speake vnto the  
people of Jhon. What went ye for to se in the wyldernes:  
er ye out to se a rede waveringe with the wynde: oder what  
went ye out for to se / went ye to se a man clothed in softe ray-  
ment: Beholde / they that ware softe clothyng are in kyng-  
domes. But what wēt ye out for to se / wēt ye out to se / a pro-  
phet: Ye I saye vnto you / and more the a prophet. For this is  
of whom it is wryttē. Beholde / I sēde my messenger before  
y face which shall prepare thy waye before the.

¶ Verely I saye vnto you / amōge the chyldren of women aro-  
there nōt a gretter then Jhon baptist. Yet with scā-

## The Gospell of

**Islesse.**  
**Thatis Christe.**

**\* Violence**  
When the consciences  
perceave the gospel  
they thrust in no  
thyng can let them

**To vpbraid is to**  
**cast a man in the**  
**rethe.**

dinge he that ys Blessèd in the kyngdom of sheven/ys grette  
then he. from the tyme of Jhos baptist hytherto / the kyngdom  
me of heven suffreth \* violence/and they that make violence  
pulleth it to them. for all the prophet? and the lawe pro  
phesied vnto the tyme of Jhon. Also yf ye will receave it  
thys ys helyas / which shulde come. Herthat hath the eares  
heare whith all/lett him heare.

¶ But wheare vnto shall I lyken this generacino? it ys ly  
ke vnto chyldre/which syt i the markett/? call vnto there felo  
wes/? saye: we have pypped vnto you/? ye have nott daused/ we  
have morned vnto you/ and ye have nott sorowed. For Jhesu  
ca/ nether eatynge nor drynkyng/? they saye/ he hath the de  
vyll. The soñe of mā cā eatynge and drynkyng/ and they saye  
he holde a glutton/ and a drynker of wyne/ and a frende vnto  
publicans / and synners. And wysdome ys iustified of her  
chyldren.

¶ The begā he to vpbraid the cites / i the whiche mooste of his  
myracles wer done/ be cause they dyd nott repit. Wo be to the  
chorasi. Wo be to the betzayda/ for yf the myracles which we  
re shewed i you/ had bene done i tyre and in syddo: they wold  
have repeted lōge agone i sacke cloth/ and i asshes. Neverthe  
lesse y saye vnto you/ it shalbe easyer for tyre & syddo/ at the daye  
of iudgemēt/ then for you. And thou capernaū/ which arte le  
vpe vnto heven/ shalt be thrust doune to hell. for yf the my  
racles which have bene done in the/ had bene shewed in zoda  
they had remayned to thys daye. Neverthelesse I say vnto  
you/ that it shalbe easyer for zodom in the daye of iudgemēt  
then for the. Then Jhesus answered and sayde. I prayse the  
father lorde of heven and erth / be cause thou hast hyd the  
thing? from the wyse and prudent/ and hast opened them  
to babes / even so father/ for so it pleased the. All thyng? are  
given vnto me of my father/ And no man knoweth the sonne  
but the father nether knoweth eny mā the father/ save the sonne  
ne/ and he to whom the sonne wyll open him.

¶ Come vnto me all ye that labour/ and are ladē/ and I  
wyl ease yon. Take my yooke on you/ and lerne of me / for y am  
milde/ and lowly in herte/ and ye shall fynde ease vnto y cure



les. for my yoke ys easy/ and my burthen ys lyght.

\*By yoke.

The crosse is an easy thinge too them that perceave the gospel.

## The xij. Chapter.

**I**n that tyme: went Iesus on the sabbor daye thorowe the corne / and his disciples wer anhungred / and began to plucke the eares of corne / and to eate. When the farises had seen that / they sayde vnto him: Beholde thy disciples do that which ys not lawfull to do apon the sabbor daye. He sayde vnto them: Have ye nott rede what dauid dyd / when he was anhungred / and they also which were with him: Howe he entered into the housse of god / and ate the halowed loaves / which were nott lawfull for him to eate / nether for them which were with him / Butt only for the preestes. Or have ye nott rede in the lawe / howe that the preestes in the temple breake the sabbor daye / and yet are blamelesse: But I saye vnto you / that here is w<sup>o</sup> greater then the temple. Wherefore ys ye had wist / what this sayinge meaneth. Frequyre mercy / and nott sacrifice / ye wolde never have condemned innocent. For the sonne of man ys lord euen of the sabbor daye.

¶ And he departed thence / and went in to there synagoge / and beholde there was a mā / which had his hand dried vp. And they axed him sayinge: ys hit lawfull to heale vppon the sabbor daye: he cause they myght accuse him. And he sayde vnto them: which ys he amonge you / ys he had a shepe fallen in to a pyt on the sabbor daye / that wolde nott take him and lyfte him out: And howe moche ys a man better then a shepe: Wherefore yt ys lesfull to do a good dede on the sabbor daye. Then sayde he to the man: streche forth thy bende / and he stretched forth / and it was agayne made euen as whele as the other.

¶ Then the farises went forth / and toke counsell agensse him / howe they myght distroye him. Whe Iesus knewe that he departed thence / and moche people folowede him / and he

§

¶ Sabbath.  
The vnderstandinge of all commaundmēt: stode so greatly in love / that theye re commaundmēt of god binde not where love ad neade requyre.

## The Gospell of

healed the all. and charged the that/they shulde not make him known/to fulfyll that which was spoke by **E** say the prophet/ which sayeth: Beholde my sonne/who I have chosen/my darlinge/in whom my soule hath had delue. I wyll put my spirite on him/ and he shall shewe iudgement to the gentyle. He shall not stryve/he shall not crye/nether shall any man heare hys voyce in the street/a brosed rede /shall he not breacke/ & fere that begynneth to burne he shall not quēche/tyll he sende forth iudgement vnto victory /and in hys name shall the gentyle truste.

**T**he was brought to hym/won possessed with a devyll who ych was both blynde and doñ / and he healed him/in semoch that he which was blynd and doñ / both spake & sawe. And all the people were amased/and sayde: Is not this the sonne of david: When the pharises herde that/they sayde: he dryveth the devyls no nether wise oute/but by the helppes off belzebub. the chefe of the devyll?

**B**ut Jesus knewe therethought/and sayde to the. Every kyngdōm devided with in it sylfe shalbe \* desolace. Nether shall any cite or housholde devided ayēst it sylfe/cōtinue. So if sathan cast out sathan/then ys he devided ayenst him sylfe. How we shall the hys kyngdōm endure: Also if y by the helppes of belzebub cast out devyls: by whose helppes do youre chyldre cast them out: therfore they shalbe youre iudges: But if I cast out the devyls by the spirite of god: them is the kyngdom of god come on you?

**O**ther howe cā a mā entre in to a myghtry mannes house/ and vrolently take a waye his goodds/except he fyrst bynde the stronge mā/ and then spoyle his house: He that is not with me/is ayenst me: And he that gaddreth not with me/scaturreth abroade. Wherefore I saye vnto you/all mācer of syn and blasphemie shalbe foryeven vnto men/but the blasphemie ayēst the holy **G**hoost/shall not be foryeven vnto men. And whosoever speaketh a worde ayenst the sonne of mā / it shalbe foryeven him: but whosoever speaketh ayenst the holy goost/ it shall not be foryeven him: no/nether in this worlde / nether in the worlde to come.

\* Desolace.  
That ys wasted/  
destroyed/ & broug  
ht to nought.

**G**hoost.  
Synne agaynst the  
holy goost/ys desp  
isynge of the gospell  
and hys workyng.  
where that byderth/  
is no remedy of syn.  
for it sygh:erth agay  
nst sayth/which ys  
the foryevenes of  
synne. yf that be put  
awaye/sayth maye  
entre yn/and all syn  
nes departe.

\* where Mathew  
sayeth here nether

¶ Other make the tree good / and his frute good also / or elſe make the tree evyll / ⁊ hys frute evyll alſo. For the tree is knowen by hys frute. ¶ Generaciō of viper ⁊ howe can ye ſaye we ſe / when ye your ſelves are evyll: for of the aboundaunce of the herte the mouth ſpeaketh. A good man out of the good treaſure of hys herte / bringeth forth gooder thynges. and an evyll mā out of his evyll treaſure bringeth forth evyll thynges. But I ſaye vnto you / that of every ydyl worde / that men ſhall have ſpoke / they ſhall geve account at the daye of iudgement. For by thy wordes thou ſhalt be iuſtified: and by thy wordes thou ſhalt be condemned.

¶ The anſweryng certaynynge of the ſcrybys ⁊ of the phariſes ſayinge: Maſter / we wolde ſayne ſe a ſygne of the. He answered the ſayinge. the evyll and aduontrous generaciō ſeketh a ſygne: but there ſhall no ſygne be geve vnto them / but the ſygne of the prophet Jonas. For as Jonas was iij dayes / ⁊ iij nyghtes / in the whaall belly: ſo ſhall the ſone of mā be iij dayes and iij nyghtes in the herte of the erth. The mā of ninivyte ſhall ryſe at the daye of iudgment / with this naciō / and cōdemne them: for they repented at the preachinge of Jonas. And beholde a greater then Jonas ys here. The quene of the ſouth ſhall ryſe at the daye of iudgment with this generaciō / and ſhall cōdemne them: for ſhe cam from the vniuerſe partes of the worlde / to heare the wiſdom of Solomon. And beholde here ys a greater then Solomon.

¶ When the vnclene ſprite is gone out of a man / he walketh throughout dreyn places / ſekynge reſt / and fyndeth none. Then he ſayth: I wyll returne ageyne into my houſe / from whence I came out. And when he is come / he fyndeth the houſe emptye / and ſwept / and garnyſhed. Then he goeth his waye / and taketh viij. ſpirits worſſe then him ſylſe / and ſo enter they in and dwell there. And the ende of that mā is worſſe then the begynnyng. Even ſo ſhall it be to this ſcattered naciō. ¶ Whyll he yet talked vnto the people: beholde / hys mother and hys brethre ſtoode with out the dores / deſyringe to ſpeake with him. Then won ſayde vnto him: beholde thy mother and thy brethre ſtoode with out / deſyringe to ſpeake with the

in the worlde to coſme / Marke ſayth: he is in daunger of eternal dānaciō.

¶ A viper ys after the māer of an adder. and ys a worme moſt full of poiſon.

¶ Here may ye ſe that at wordes ⁊ dedes declare outwardly what amā ys with yn / and are witneſſes with hym or agaynſt hym / but neuer make him good nor bad / as the frute declareth what at the tree ys / but maketh it neither good nor bad.

### The gospel.

He answered and seide to hym that tolde hym: Who ys my mother/or who are my bretheren? And he stretched forth his honde over his disciples/and sayde: Beholde my mother and my brethren. For whosoever fulfilleth my fathers wyll/whiche ys in heven/he ys my brother/ my suster/and my mother.

### The xiii. Chapter.

**T**he same daye wentt Iesus out of the housse/and satt by the see syde/and moche people resorted vnto him/so gretly that he was not able to receyve them/and sat in a shyppe/and all the people stode on the shoore. And he spake many thyngs to them in similitude/ sayinge: beholde / the sower went forth to sowe / and as he sowed/some fell by the wayes syde/ & the fowlls ca / and devoured it vppe. Some fell upon stony grounde where it had not moche erth/and a newe it spronge vppe/be cause it had no depth of erth: and when the sun was vppe / hit caught heet / and for lacke of rotyng wyddered awaye. Some fell amonge thornes / and the thornes arose / and chooked it. Parte fell in good grounde / and brought forth good frute: some an hundred fold/some fiftie fold/some thyrty folde. Whosoever hath eares to heare/let him heare.

¶ And hys disciples cam / and sayde to him: Why speakest thou to them in parables? he answered and saide vnto them: It is geven vnto you to knowe the secretts of the kyngdome of heven/ but to them it is nott geven. For whosom ever hath/to him shall hit be geven: and he shall haue aboundance. But whosoever hath nott: from him shalbe taken awaye evē that same that he hath. Therefore speake I to them in similitude: For though they se/they se nott: and hearynge they heare not: neither vnderstande. And in them ys fulfilled the prophesy of esay/which prophesi sayth: with youre eares ye shall heare/and shall not vnderstode/ and with youre eyes ye shall se/and shall not perceave. For this peoples heart ys

He that hath. wher  
re the worde of god  
is vnderstode / the  
re hit multiplieth &  
maketh the poeple  
better. where hit is  
not vnderstode / th  
ere hit decreaseth  
& maketh the poeple  
worse.

wered grosse: And ther eares wer dull of hearynge/ and ther eyes have they closed / lest they shulde se with there eyes/ and heare with there eares/ and shulde vnderstonde with there hertt/ and shulde tourne/ that y myght heale them.

¶ But blessed ar youre eyes/ for they se/ and youre eares/ for they heare. Verely I saye vnto you / that many prophetts and persaite men have desired to se tho thingz which ye se/ & have not senet hem: and to heare tho thingz which ye heare/ and have not herde then. Heare ye therefore the similitude of the sower. When a mā heareth the worde of the kyngdome/ and vnderstondeth it nott: there cometh the evyll mā/ and catcheth awaye that which was sowne in hys herte. And this is he which was sowne by the waye syde. But he that was sowne in the stony grounde/ ys he/ which hearith the worde of god/ and anon with ioye receavith it/ yet hath he no roott/ in him selfe/ and therefore he dureth but a season: for as soone as tribulacion or persecution aryseth be cause of the worde/ bye anby he fallith. He that was sowne a monge thornes/ ys he/ that hearith the worde of god / but the care of this worlde/ and the dissaytfulnes of ryches choke the worde / and so ys he made vnfrutfull. He which is sowne in the good grounde/ ys he/ that hearith the worde and vnderstondeth it/ which also berith fruite / and brynge forth/ sum an hundred folde/ sum fyfty folde/ and sum thyrty folde.

¶ Another similitude put he forth / vnto them sayinge. The kyngedome of heven ys lyke vnto a man which sowed good seede in his fælde. But whyll men slepte / there cam his soo/ and sowed tares amonge the wheate/ and wēt is waye. When the blade was spronge vp/ and had brought forth fruite/ then apperyd the tares also. The servaunt cam to the housseholder/ and sayde vnto him. Syr sowedest thou good seed in this closse/ from whence then hath it tares? He sayde to them / the envious man hath done this. Then the servaunt sayde vnto him: wylt thou then that wee go and gedder it? and he sayde/ naye/ lest whyll ye go aboute to weede out the tares/ ye plucke uppe also with the wheate by the roott: let bothe growe to gyther tyll harvest cum/ and in tyme of harvest/ I wylle

The seed ys sowen  
i the grounde & the  
grounde ys sowen  
with the worde of  
god.

Tares & cockle are  
weedes that growe  
amonge corne.

\* Mustarde seed.

Therreis not so simple a thyng in the worlde/ or mote de/ spised/ then the gospell/ yett ye saue the ad iustifieth the th/ at beleve there on/ the lawe & the wo/ rkes doeth it not.

¶ Leuen. betoke/ neth the gospell al/ so: for yt chaungerh a man ynto a newe nature.

\* Treasure hyd ys the gospell/ which geueth vs grace ad ryght welnes with out oure deservyng therefore we fynde it ad make ioye and have a mery conscience/ a thyng that no man ca obteyne with woikes.

ye vnto my repers/ gadther ye frst the tares / and bynder the in sheves to be brent: but gadther the wheete in to my barn.

¶ Another parable he putt forth vnto them sayinge. The kyngdom of heven ys lyke vnto a grayne of \* mustard seede/ whych a man taketh and soweth in hys felde / whych ys the leest of all seedes. But when it is growne/ it is the greatest amonge yerbes/ and is a tree: so that the bryddes of the aier come/ and bylde in the braunches of it.

¶ Another similitude saide he to them. The kyngdom of heven ys lyke vnto a leuen which a woman toke and hydde in a peck of meeles/ tyll all was leuended.

¶ All these thyngs spake iesus vnto the people by similitude/ and with oute similitude spake he nothyng to them / to fulfyll that which was spoken by the prophet sayinge: I wyll open my mouth in similitude/ and wyll speake forth thyngs whych have bene kepte secreete from the begynnyng off the worlde.

¶ Then sent Iesus the people awaye/ and cam to housse / and hys disciples ca vnto him/ sayinge: declare vnto vs the similitude of the tares of the felde: Then answered he and sayde to them. Let that soweth the good seed / ys the sonne of man/ the felde ys the worlde. The chyldren of the kyngdom are the good seed. The evyll mans chyldren are the tares. But the enemy which soweth it/ is the devyll. The harvest ys the ende of the worlde/ and the repers be the angelis. For even as the tares are gaddred/ and brent in the fyre: so shall it be in the ende of this worlde. The sonne of ma shall sende forth his angelis / & they shall gadther out of his kyngdom all thinge that do hurte/ and all them which do iniquite/ and shall cast the into a furnes of fyre. There shall be waylyng and gnasshyng of teeth. Then shall the iuste men shyne as bryght as the sun in the kyngdom of there fater. whosoever hath eares to heare/ let him heare.

¶ Agayne the kyngdom of heven is lyke vnto a treasure hydde in the felde/ the which a man founde and hydde it: and for ioye there of goeth & selleth all that he hath / and byerth that felde.

¶ Agayne/ the kyngdom of heven ys lyke vnto a marchand



kyng after good pearles which whē he had founde one precious pearle / went and solde all that he had / & bought it / Agayne / the kyngdom off heven is lyke vnto a nett cast in to the see / that gaddreth of all kynd of fysshes: the which whē it is full / mē drawe to lode / and sit and gadre the good into theyre vessels / and cast the bad awaye. So shall it be at the ende of the worlde. The angels shall come and sever the bad from the good / and shall cast them in to a furnes of fyre / there shall be waylynge and gnasshyng of teith.

¶ Jesus sayde vnto them: have ye vnderstonde all these thyngs? they saide ye syr. Then sayde he vnto them: Therfore every scribe which is conyngte vnto the kyngdom of heve / is lyke an housholder / which bryngeth forth / out of hys treasure / thyngs both newe and elde.

\* Olde / the lawe.  
Newe / the gospell  
or euangelion.

¶ And hyt cam to passe whē Jesus had synnesthed these similitud that he departed thence / and cam in to his awne countre / and taught in there synagoge / in so meche that they were astunyed / and saide: whence cā all this wysdō and power vnto him? is not this the carpēters sōne? is not hys mother called mary? and hys brethren be called / James and Joseph and Symon and Judas? and are not hys sisters all here with vs? whence hath he all these thyngs? And they were hurte by him. The Jesus sayde vnto them: there is no prophet with out honoure / save in hys awne countre / and amonge hys awne kynne. And he dyd nett many myracles there for there was belifes sake.

## The xiiij. Chapter.

**I**n that tyme Herode the tetrarcha herde of the fame of Jesu / and sayde vnto hys serrauntes: This ys Ihen baptist / he ys risen agayne fro deeth / and there fore hys power ys so greate. For herode toke Ihen and bernde hym / and putt hym in preson for herodias sake / hys brother Phillippys wyffe: for Ihen sayde vnto hym / hit ys nett lawfull for the to have her. And when he wolde have putt hym to deeth

Tetrarcha / ys he that hath rule over the fourth parte of a realme. Jury with her pertenaunce was the deuyded into iij lordships.

## The Gospell of

he feared the people/ he cause they counted him as a prophet.  
¶ When herodys byrth daye was come the doughter of herodias daunsyd before them/ and pleasyd herode. Wherefore he promysyd with an othe / that he wolde geve her what so ever she wolde ake. And she beyng enformed off her mother before/ sayde yeeve me here Jho baptistys heed in a platter. And the kynge sorowed: neverthelesse for his othes sake/ & for the sakes which satt also at the table/ he comaunded hit to be geven her. And sent and beheaded Jhon in the preson: and his heed was brought in a platter. and yeven to the damsell / and she brought hyt to her mother. And his disciples cam / and toke uppe hys body/ and buryed hit: And went and tolde Jesus.

¶ When Jesus had herd that/ he departed thence by shyppe into a desert place oute of the waye. And when the people had herde thereof / they folowde him a fote out of there cites. And Jesus went forth and sawe moche people: and his herte was meltedt vppon the / and he healed of them those that were sicke. When even was cum/ his disciples cam to him sayinge. There ys a desert place/ and the daye is spent/ let the people departe that they maye go in to the houses/ and buye them vyttaylls. But Jesus sayde ynto them. They have no neede to go awaye: Geve ye them to eate. Then sayde they vnto him: we have here but. v. loaves / and two fysshes. He sayde / brynge them hydther to me. And he comaunded / the people to syt downe on the grasse/ and toke the. v. loaves/ and the. ii. fysshes / and lokyd vppe to heven/ and blessed/ and brake/ and gave the loaves to hys disciples/ and the disciples gave the to the people. And they all ate / and wer suffysed. And they gadred vppe of the gobbettys that remayned xij basketts full. They that ate were in nombre aboute. v. M. men/ besydes women and and chyldren.

¶ And streyght waye Jesus made hys disciples entre in to a shippe/ and to go over before him/ whyll he sent the people awaye. And as soone as he had sent the people awaye/ he went vp in to a mountayne alone to praye. And when nyght was cum/ he was there hime sylfe alone. and the shyppe was in the myddys of the see / and was tossed with waves / for hit was a contrarye wynde. \* In the iij. watche of the nyght Je-

\*wetcbe.  
The nyght in the  
sloe tyme was des-  
vided into iij. qua-  
rter / and too every  
parte was geven  
ij. houres.

his came vnto them / walkyng on the see: and when hys disciples sawe him walkyng on the see / they were amased / sayyng: geit is some spirite / and cryed out for feare. And streyght was ye Iesus spake vnto them saynge: be of good cheare / it is y / be nott a frayed.

¶ Peter answered / and saide: master / and thou be he / bidde me come vnto the on the water. And he saide come. And whē Peter was come doune out of the shyppe / he walked on the water / to go to Iesus. But when he sawe a myghty wynde / he was a frayed / And as he begā to synke / he cryed sayinge: master save me. And immediarly Iesus stretched forth hys hande / and caught him / and saide to him: O thou of lytell fayth: wherfore dydest thou dout? And as soone as they were come in to the shyppe / the wynde ceased. Then they that were in the shyppe came and worshypped him / sayinge: of a truth thou arte the sonne of god. And when they were come over / they went in to the lende of gynasareth. And when the me off that place had knowledge of him / they sent out in to all that countre rounde about / and brought vn to him all that were sicke / and besought him / that they myght touche the border of hys vesture only. And as many as touched hytt / wer made safe.

## The xv. Chapter.

¶ When came to Iesus: scribes



and pharyses from Ierusalem / sayinge: why do thy disciples transgresse the tradicions of the seniors? for they wesse not there hond? when they cate breed. He answered / and sayde vnto them: why do ye also transgresse the comaundment of god / therewe youre tradicions: for god comāded / sayinge: honoure thy father and mother / and he that speaketh cryll a peny I hys father or mother / shall suffer deeth. But ye saye / every mans hall save to hys father or mother: whatsoeuer thyng I offer / that same doeth \* p: offett the / and so shall he not hencure his father and mother. And thus have ye made / that the comaundment of god

\* Proffyt. Marke the levy off the pharises. God wolde that the sonne shuld honoure hys father & mother with hys temporall good / and the pharises for they ere temporall lucre interpreted yt sayng: god is thy father and thy mother / offer to hym. So were the pharises disses ful with robbery & errorion / & the povre fathers and mothers perishe for hunger and neade.

## The Gospell of

is without effecte/through youre tradicions. Ypocryt well propheted of you/ say sayinge: This people draweth nye vnto me with there mouthes/ & honereth me with there lyppes/ yet there herte is ferre fro me: but i vayne they worshippe me teachinge doctryne/ which is nothyng but mens preceptes. ¶ And he called the people vnto him/ and sayde to them: heare and vnderstonde. That which goeth in to the mouth/ defyleth not a man: but that which cometh out of the mouth/ defyleth the man.

Traditions of men  
muste fayle att the  
last: godd word by  
deth ever.

¶ Then cam hys disciples / and sayde vnto him: perceavest thou/ howe that the pharyses are offended hearinge thy sayinge? He answered/ and sayde: all plantes which my hevenly father hath nott planted / shalbe plucked vppe by the rootes. Lett the alone/ they be the blynde led ders of the blynde. If the blynde leede the blynde/ bothe shall fall into the dyche.

¶ The answered Peter and sayd to him: declare vnto vs this parable. Then sayde Iesus: are ye yett with outen vnderstonding: perceave ye nott/ that whatsoeuer goeth in at the mouth/ descendeth doune in to the bely / and ys cast out in to the draught: But those thinge which procede out of the mouth come from the herte/ and they dyffyle a man. For out of the herte come evyll thoughte / murder / breakyng of wedlecke / whordō / theefte / false witness beryng / blasphemie. These are the thinge which defyle a man. But to eate with vnwesshen hondes/ defyleth nott a man.

¶ And Iesus went thence/ and departed into the coost of tyre and sidon. And beholde a womā which was a cananyte cam out of the same coost/ and cryed vnto him/ sayinge: have mercy on me lord the sone of dauid/ my daughter is pytiously vexed with a devyll. And he gave her never a worde to answer. Then cam to him hys disciples / and besought him sayinge: sende her awaye / for she feloweth vs cryinge. He answered/ and sayde: I am nott sent / but vnto the lost shepe of the house of israhel. Then she cam and worshypped him/ sayinge: master sucke me: He answered and saide: it ys not good / to take the childrens bredd/ & to cast it to whelp. She answered and saide: it is true / neverthelesse the whelppes eate off the

erōmes/which fall from thre masters table. Then Iesus answered and sayde vnto her. O woman greate is thy sayth / be hit to the/ even as thou desyrest. And her doughter was made whole even at that same tyme.

¶ Then Iesus went awaye from thence / and cam nye vnto the see of galyle/ and went vppe in to a mourayne/ and sat downe there. And moche people cam vnto hym harynge with them/ halt/ blynde/ doim/ maymed/ and ether many: and cast them doune at Iesus fete. And he healed them / in so moche that the people wondred / to se the doim speake / the maymed whole / and the halt to go / the blynde to se / and gleryfied the god of israhel.

Dar. viij. ¶ Iesus called his disciples to him and sayde: I have compassion on the people/ be cause they have contynued with me now iij. dayes/ and have nothyng to eate: and I wyll not let them departe fasting/ lest they perysshe in the waye. And his disciples said vnto him: whēce shuld we get so moche breed in the wyldernes as shulde suffyse so greate a multitude: and Iesus said vnto the: howe many loaves have ye? and they seyde: seve and a fewe fysshes. And he comaunded the people to syt doune on the grounde. and toke the seve loaves/ and the fysshes and gave thankes / and brake them/ and gave to hys disciples/ and hys disciples gave the to the people. And they all ate/ and were suffysed. and they toke vppe of the broke meate that was lefte vij. baskets full. They that ate were iij. M. men/ besyde women and chyl dren. And he sent awaye the people/ and toke shyppe and cam in to the parties of magdala:

## The xvi. Chapter.

¶ Then cam to him the pharises

Dar. viij.  
c. ix.



with the saduces also / and dyd tēpte him / desyringe that he wolde shewe the some sygne fro heven. He answered and saide vnto them: At even ye saye/ we shall have sayre wedder. and that be cause the skye ys reed: at the mornige: ye saye/ to daye shalbe foule wedder: / that be cause the skye is trobelous and reed. O ye hypocrytes/

# The Gospell of

\*Sygnes.

The signes are ch<sup>r</sup>ist<sup>i</sup> wonderfull de<sup>e</sup>ades and miracles/ which were proph<sup>e</sup>esied of before/ that they shulde be done in Christes tyme. *Esaie xvi.*

**I**n Peter i the gre<sup>e</sup>ke/ signifieth a stoon i egiptie. This co<sup>n</sup>firmatio is the rocke. Howe is simo bar<sup>t</sup>oloma/ or simo ionas son/ called Peter/ because of his co<sup>n</sup>fessio. whosoever the<sup>r</sup>is this wyse co<sup>n</sup>fesseth of Christe/ the same is called Peter. no<sup>w</sup> we is this co<sup>n</sup>fession coe too all that are true christen. The<sup>r</sup>ys every christe ma<sup>n</sup> z woma<sup>n</sup> peter. Re<sup>c</sup>de bede/ auste z hie<sup>r</sup>o/ of the maner of lowlinge z bynding and no<sup>w</sup> howe hie<sup>r</sup>o checketh the p<sup>r</sup>esumcio of the phar<sup>i</sup>ses i his tyme/ w<sup>h</sup>ich yet had nott so mo<sup>n</sup>strous interpret<sup>e</sup>acions as oure new goddes have feryned. Rede erasmus an<sup>n</sup>oracions. h<sup>e</sup>r<sup>e</sup> was noot for nought th<sup>a</sup>t Christ badd be<sup>w</sup>are of the leuen of the pharises. noo th<sup>a</sup>t

can discerne the fassio<sup>n</sup> of the s<sup>c</sup>rye/ and can ye not discerne the \*sygnes of the tymes: The s<sup>c</sup>rowde nacio/ and adveitrus/ sekerth a sygne: there shall no nother sygne be geven vn to the/ but the sygne of the prophet J<sup>e</sup>nas. So leste he them and des<sup>p</sup>arted.

**A**nd when his disciples were come to the other syde of the water/ they had forgotten to take breed with them. The<sup>r</sup> J<sup>e</sup>sus said vnto them: Take hede and beware of the leuen of the pharises/ and of the saduces. They thought a monge them selves sayinge: we have brought no breed with vs. Wh<sup>e</sup> J<sup>e</sup>sus vnderstode that he saide vnto them. O ye of lytel fayth/ why are youre myndes cūbred be cause ye have brought no breed? Do ye not yet perceave/ nether remēber these v loves/ wh<sup>e</sup> there were v. M. mē/ z howe many basten<sup>t</sup> toke ye vp? Neither the vii. loves/ wh<sup>e</sup> there were iiii. M. and howe many basten<sup>t</sup> toke ye vpper/ why perceave ye not the/ that y<sup>e</sup> spake not vnto you of breed/ wh<sup>e</sup> J<sup>e</sup>sus saide/ beware of the leuen of the pharises and of the saduces: Then vnderstode they/ howe that he had nott them beware of the leuen of breed: butt off the doctryne of the pharises/ and of the saduces.

**W**h<sup>e</sup> J<sup>e</sup>sus cā into the coast of the cite which is called cesarea philippi/ he axed hys disciples sayinge: whom do men saye that J<sup>e</sup> the sonne of man am? They saide/ some saye that thou arte J<sup>h</sup>on baptist/ some helyas/ some J<sup>e</sup>remyas/ or w<sup>o</sup> of the prophet<sup>t</sup>. Reseyde vnto them/ butt whom saye ye that J<sup>e</sup> am? Symon peter answered/ and sayde: Thou arte christ the so<sup>n</sup>e of the levyng<sup>e</sup> god. And J<sup>e</sup>sus answered z sayde to him: happy arte thou simon the so<sup>n</sup>e of J<sup>e</sup>nas/ for fleshe and bloud have not opened vnto the that/ but my fater which ys in heven. And J<sup>e</sup>sus also vnto the/ that thou arte J<sup>e</sup> Peter. And apon thys rocke J<sup>e</sup> will bylde my cōgregation: and the gates of hell shall not preverle a geynst it. And J<sup>e</sup> will yere vnto the/ the keyes of the kyngdom of heven/ and what soe<sup>r</sup>ver thou byndest vpon erth/ yt shall be bounde in heven. and what soe<sup>r</sup>ver thou lowsest on erth/ yt shall be lowsed in heve. *Luce 22.* Then he charged his disciples/ that they shulde tell no mā/ that he was J<sup>e</sup>sus christ. From that tyme forth/ J<sup>e</sup>sus begā *viii.*



shewe vnto his disciples/herve that he must go vnto Jeru-  
 salem/and suffer many thinges of the seniers/and of the hye pre-  
 sidents/and of the scribes/and must be killed/and rise againe the  
 thirde daye. Peter toke him a syde/and began to rebuke hym  
 sayinge: master fave thy selfe/this shall nott come vnto the.  
 When turned he aboute/and sayde vnto peter: go after me/for  
 thou offendest me / because thou perceavest nott godly  
 thinges: but worldly thinges.

Jesus then sayde to hys disciples. If any man wyll se-  
 cleve him/for sake him selfe/and take his crosse and se-  
 cleve. For whoe soever wyll save hys lyfe/shall loose yt. And whoe  
 more greivous then ever shall loose hys lyfe for my sake / shall fynde yt. What  
 shall hit proffet a man / yf he shulde wyn all the hoolle worlde:  
 he loose hys owne soule? Or els what shall a man geve to re-  
 ceive hys soule agayne with all: For the sonne of man shall co-  
 me in the glory of hys ffather/with hys angels/and the shall  
 reward every man accordinge to hys dedes. Verely I saye  
 vnto you/some there be a monge them that here stonde/whiche  
 shall nott taste of death/tyll they shall have sene the sonne  
 of man come in hys kyngdom/

## The xviij. Chapter.

**A**nd after vi. dayes Jesus to-  
 ke Peter and James and John hys brother/and  
 brought them uppe in to an hye mountayne out  
 of the waye/and was transfigured before them.  
 And hys face shyned as the sun/and hys clothes were as  
 white as the light. And beholde there appiered vnto the me-  
 ssias/and helyas talkinge with him. Then answered peter/and  
 sayde to Jesus: master here is good beinge for vs. If thou wy-  
 ldest make here iij. tabernacles/won for the/and won for  
 moyses/and won for helyas. Whyll be yett spake/ beholde a  
 bright cloude shadowed them. and lo avoiced out of the cloude  
 sayde: This is my deare sonne/in whome I delight/heare him.  
 And when the disciples herd that/they fell flatte on there fa-  
 ces/and were sore afrayde. And Jesus cam and touched the/

ynge is so swete the  
 at they make not so  
 were with there tri-  
 adicions. The evan-  
 gelion/that ioyfull  
 tidynges / ys now  
 bitterer then the oyl  
 delawe / Christes  
 burthe is hevier th  
 en the yoke of mo-  
 ses/oure condicio ad  
 estate ys ten tymes  
 The pharises have  
 so leveded Christes  
 swete breed.

For sounderth yn  
 greke/away fro me  
 farhan/ and are the  
 same word of which  
 Christe spake vnto  
 the devyll when he  
 wolde have had hi  
 to fall doune & wor-  
 shippe hym. luc. iij.

\* Dedes. For the  
 dedes testify what a  
 man is inwarde/ the  
 tree shall be prynced  
 accordyng to hys  
 fruite.

Deeth. That is  
 whosoever beleve/  
 th o me shall not se  
 deeth. Jo. xij.

## The Gospell of

and sayde: aryse and be not o frayde. The lyfte they vppe  
re eyes/and sawe no man/but Iesus only.

**A**nd as they cam doune from the mountayne /he charg  
them sayinge/se that ye shewe thys vysion to no man/tyll  
sonne of man be rysen ageyne from deeth. And his disci  
pled of him/sayinge: Why then saye the scribes/ that heli  
muste fyrst come? Iesus answered/and sayde vnto them  
lyas shall fyrst come/and restore all thinge. And I saye  
you/that helyas is come all redy: And they knewe hym no  
but have done vnto him whatsoeuer they lusted. In lyfey  
shall also the soñe of mā suffre of them. The his disciples  
ceaved/that he spake vnto them of Jhon baptist.

**A**nd when they wer come to ye people/there cā to him a  
tayne man/and kneled doune vnto him sayinge: master ha  
mercy on my sonne/for he ys frantike/and is sore vexed.  
Oftentimes faller hin to the fyre/and ofte in to the water/  
y brought him to thy disciples/and they coulde not heale  
Iesus answered and sayde. O generacion faythles/and o  
fed: howe longe shall I be with you? howe longe shall y  
fer you? brynge him hydder to me. And Iesus rebuked the  
vill/and he cam out. And the chyld was healed eve that  
me houre.

**T**hen cam hys disciples secretly and sayde: why coulde  
we cast him out? Iesus saide vnto them/be cause of youre  
beleve. For I saye verely vnto you/yf ye had saye the/as ag  
yne of inuistade seed/ye shulde saye vnto thys mountayne  
meve hence to yonder place / and he shulde remoue: And  
shulde eny thinge be vnpossible for you to do. But this k  
goeth not out but by prayer and fastinge.

**W**hyll they passed the tyme in galile/Iesus saide vnto  
the sonne of man shalbe betrayed in to the hendes of mā  
they shall kyll him/and the thyrde daye he shall ryse ag  
And they sorowed greatly.

**W**henthey were come to capernaum. They that were  
re to gaddre poll mony/cam to Peter and saide: doth y  
master paye tribut? he sayde/ye. And when he was come  
to the housse/Iesus spake fyrst to him/sayinge: whatt hy

Stronge feyth requy  
ereth fervent pray  
er/ & prayer requy  
ereth fasting to sus  
boue the bodye/that  
lustes ynquyer not  
in mānes mynde.

thou symon? of whom dothe kyng of the erthe take trybure/  
or poll money? of there chyldre? or of straungers? Peter sayde  
vnto him, of straungers. Then saide Iesus to hym agayne.  
The ar the chyldren \* fre. Nevertheless iest we shulde offende  
them, go to the see and cast in thyn angyll, and take the fyf-  
sher, that fyrst cometh vppe: and when thou hast opened his  
mouth, thou shalt fynde apeece of xij. pence that take and pas-  
se for me and the.

## The xviij. Chapter.

\* Fre. Though  
Christ were fre yet  
gave he trybure for  
his neighbour sake.  
So ys a christe mā  
fre: all thyngs as p  
reynyng to his aw  
ne parte, yett paye  
th he trybure & sub  
mitteth hym selfe to  
all me, for hys brot  
hers sake, to serve  
his brother withall



## The same tyme the disciples

cam to Iesus sayinge: who is the greatest in the  
kyngdome of heve? Iesus called a chylde vnto him/  
and set him in the mydd of them and sayde: Ve-  
rely I saye vnto you, excepte ye tourne/ and become as chil-  
dre, ye cannot entre in to the kyngdome of heve: whosoever there-  
fore: shall submyt hym selfe, as thys chylde, he ys the grea-  
test in the kyngdome of heven. And whosoever receaveth su-  
che a chylde in my name / receaveth me. But whosoever  
offende wone of these lytellens, which beleve in me: it were  
better for him / that a myllstone were hanged aboute hys  
neck, and that he were drowned in the depth of the see. Wo  
be vnto the worlde be cause of evyll occasiōs. It is neces-  
sary that evyll occasiōs be geven, nevertheless wo be to that  
man, by whom evyll occasion cometh. Wherefore yf thy ho-  
nde, or thy fore / geve the an occasiō of evyll: cut him off/  
and cast him from the. It is better for the to entre in to ly-  
se halt, or maymed, rather then thou shuldest haveinge .ij. hō-  
des or .ij. sete, be caste in to everlastinge fyre. And yf also thy  
ne eye offend the, plucke him out and cast him from the, it is  
better for the / to entre in to lyse with wen eye, then haveinge  
ij. eyes to be caste in to hell fyre.

¶ That ye despise not wen of these lytell wons. For I saye  
ye vnto you, that in heve there angels behelde the face of my  
father, which is i heve. Ye and the sone of mā is come to save  
that which is loste. Howe thynke ye, I saye mā had an hōdred

The gospell of

shepe/and wō of them shulde go astrye/wyll he nōt leue nyny-  
ty and nyne in the moūtayns / and go and seke that wō which  
is gone astraye: yf hit happē that he fynde him/ verely I saye  
vnto you/ he reioyseth more of that shepe/ the of the nynyty and  
nyne/ which went nōt astraye. Euen so hit is nōt the wyll off  
youre father in heven / that wōn off this litle wōns shulde  
perishe.

¶ More over yf thy brother trespas ayenst the. Go and tell  
him his fault bitwene him and the alone. Yf he heare the/ thou  
hast wōne thy brother: butt if he heare the nōt then take with  
the i. or. ii. that in the mōuth of ii. or. iii. witnesse/ all sayyng  
maye stonde. Yf he heare not them/ tell hit vnto the cōgrega-  
cion. yf he heare nōt the congregacion/ take him as an hethen  
man and as a publican. Verely I saye vnto you what so ever  
ye bynde on erth/ shalbe bounde in heven. And what so ever  
ye lose on erth/ shalbe losed in heven.

Here all bynde and  
lowse.

¶ Agayn I saye vnto you that if ii of you shall agre in erth  
in eny maner thinge what so ever they shall desire: hit shalbe  
geuen them of my fader which is in heven. For where ii or iii  
are gaddred to gydder in my name/ there am I in the mydd  
off them.

¶ Then cam peter to him/ and sayde: master / howe ofte shall  
my brother trespas ageynst me / and I shall forgyve hym?  
shall I forgyve him vii. tymes? Iesus sayd vnto him: I saye  
not vnto the vii. tymes: but sevynty tymes sevynty tymes. There-  
fore is the kyngdom of heven lyfined vnto a certayne kyng/  
which wolde take a count of his servaunt? / and whē he had  
begun to reken/ won was brought vnto him/ which ought  
him ten thousande talent? : but when he had nought to pa-  
ye/ the lordē comaunded him to be solde/ and his wyffe / and  
his children : and all that he had / and payment to be made.  
The servaunt sell doune and besought him sayyng: Syr/ ye  
ve mere spyte/ and I wyll paye hit every whyt. Then had the  
lordē pytte on the servaunt/ and lowsed him and forgave him  
the dett.

¶ The same servaunt went out and fonde wone of his felo-  
wes/ which ought him an hundred pence. And leyde hēdyf

on hym/and toke hi by the throte/sayinge: paye that thou owest. And his felowe sell doune/and besought hym/sayinge: have pacience with me/and I wyll paye the all.and he wolde not/but went and cast him in to preson/tyll he shulde paye the det. When his other felowes sawe what was done /they were very sory/and cā 2 tolde vnto there lorde all that had hapened. Thē the lorde called hym/and saide vnto hym. O esyllseruaunt/I forgave the all that det/be cause thou praystest me: Was it not mete also/that thou shuldest have hadde de compassion no thy felowe/even as I had pytte on the? and his lorde was wrooth/and delyrred hym to the Joylers /tyll he shulde paye all that was due to hym. So lyke wyse shall youre hevenly father do vnto you/ys ye wyll not forgeve with youre hertt/each won to his brother there trespasses.

## The xix. Chapter.

**N**o hyt folowed when Iesus

**A** hadde synsshede those sayings/ he gat hym from galile/and cā in to the coastes of iewry beyōde Jor-  
dā/and moche people felowed him/and he heald  
them there.

Then cam vnto him the pharises to tempte hym/and saide to hym: Is hit lawfull for a man to putt a waye his wyfe for all māner of causes? He answered/and sayde vnto the. Have ye not redde/howe that he which made mā at the begynnynge/made them man and woman? and saide: for thys thinge/ I shall a mā leve father and mother /and cleve vnto hys wyfe/ and they twayne shalbe won flesshe. Wherefore nowe are they not twayne/but wō flesshe. Let not man therefore put a sunder/that which god hath cuppled to gydder. Then sayde they to hym: why dyd moyses comaunde to geve vnto her a testimonall of divorismēt/ and to put her a waye? He sayde vnto the: moyses be cause of the \* hardnes of youre hertt/ suffred you to put awaye youre wyves: But from the begynnynge hit was not so. I saye therefore vnto you/whosoever putteth

\*Hardnes. Lawes pmitte 2 suffer many thyngs/to avoyde a worse inconvenience which god will tūge 2 puryshe.

## The Gospell of

awaye his wyffe (excepte hit be for fornicacion) and mary eth another / breaketh wedlocke. And whosoever marieth hy which is diuorced / doth comyt aduourty.

¶ The spake his disciples to him: yf the matter be so betwene mā and wyffe / then ys it not good to mary. He saide vnto the all men cannot awaye with that sayinge: but they to whom it is geue. there are chaste / which were so borne out of the mothers belly. And there are chaste / which be made chaste of mā. And there be chaste / which have made the \* selues chaste for the kyngdom of heuens sake. He that cā take it lett him take it.

¶ Then were brought to hym yonge chyl dren / that he shoulde put his hondys on the and praye. and his disciples rebuked the. Iesus sayde vnto them: suffre the chyl dre / and ferbid the not to come to me / for vnto suche belongeth the kyngdō of heven. And when he had put his hondys on the / he departed thence.

¶ And beholde wō cā / and saide vnto him: good master / what good thige shall I do / that I maye haue eternall lyfe? He sayde vnto him: why callest thou me? Good: there is none good but wō / and that is god. But thou wilt entre in to lyfe / kepe the cōmandmētys. He saide: Which? And Iesus saide: thou shalt not kyll. thou shalt not breake wedlocke. thou shalt not steale: thou shalt not bere falce witnes. honoure thy father and mother. and thou shalt love thyne neyghbour as thy sylfe: the yonge man sayde vnto hym: I haue observed all these thingys from my yuth / what haue y more to do? Iesus said vnto him: yf thou wylt be \* perfecte / goo and sell that thou hast / and geue it to the poure / and thou shalt haue treasure in heve / and come and folowe me: When the yōge mā herde that sayinge / he went awaye mornyng. for he had greate possessions.

¶ Iesus saide then vnto his disciples: Verely I saye vnto you a ryche man shall with difficulte entre into the kyngdom of heven. And moreover I saye vnto you: it is easyer for a camel to go through the eye of a nedle / then for a ryche mā to entre into the kyngdom of heven. When hys disciples herde that / they were exceedingly amased / sayinge: who then can be saved? Iesus behelde them / and sayde vnto them: with men thys ys vnpossyble / but with god all thingys are possyble.

\* Selues. The thryde chastite muste be gostly vnderstōd that ys to saye voluntri chastyte: or els hyt were all wone with the seconde / which is ourwarde i the fleshe

¶ Good. As Christ speaketh Jo. viij. my doctrine ys nott my doctrine / even so sayeth he here / y am not good / for he speaketh of his humanite / where with he ever leedeth vs to god.

\* Perfectnes is properly the keepyng of gods cōmandmētys therefore hit appiereth evidently / that this man hadde not fulfilled goddes cōmandmētys / groudly / as he yet supposeth. & that Christ declareth when he putteth forth vnto hym the right waye off the cōmand



¶ Then answered peter / and sayde to hym: Beholde we haue forsaken all / and have folowed the: what shall we have therfore? Iesus sayde vnto them: verely I saye vnto you/that ye/which have folowed me in the secoude generacion ( when the sonne off man shall syt in the seate of his maieste) shall syt also vpon xij. searf/and iudgethe xij. tryby of israhel. And whosoever forsaketh housse/or: brethren/or systers/other father/or mother/or wyse/or chyldren/or lyvelod / for my names sake/ the same shall receave an hundred fold / and shall inherye everlastinge lyfe. Many that be fyrst/shal be last and the laste/shal be fyrst.

ment / and iudgeth that none of the ryche men can be saved of whose nobrethis yonge mā was/ yet shall all they be safe that kepe good cōmaundment.

## The xx. Chapter.



### O: the kynghdom of heven is

lyfe vnto an housholder which went out early in the mornyng to hyre laborers in to his vyne yarde. And he agreed with the laborers for a peny a daye / and sent the in to his vynyarde. And he wet out aboute the thirde houre / and sawe other standinge ydle in the market place / and saide vnto them: go ye also in to my vyne yarde / and whatsoever ys right / I wyll geve you. and they went there waye. Agayne he went out about the vi. and ix. houre / and dyd lyf wyse. And he went out about the eleventh houre and founde other standinge ydell / and saide vnto them why stonde ye here all the daye ydel: they saide vnto hym: be cause no man hath hyred vs. He saide to them: go ye also in to my vyne yarde / and whatsoever shal be ryght / that shall ye receave.

Seve a clocke with th vs ys one with the iewes / 21. is ix. 22. is vi. 23. att after none is ix. 24. is xi. with them / 25. is even yde.

¶ When even was come / the lorde of the vyne yarde / saide vnto his steward: call the laborers / and geve them there hyre / begynnyng att the last tyll thou cometo the fyrst. And they which were hyred about the xi. houre / cam and receaved every man a peny. Them cam the fyrst / supposinge that they shoulde receave more / and they lyfe wise receaved every man a peny. And when they had receaved hit / they grudged agaynst the good man off the housse / sayinge: These

## The gospel of

laste have wrought but won heire/and thou haste made them equall vnto vs which have borne the burthen and heate of the daye.

¶ He answered to won of them/saying he: frende I do the no wronge, dydest thou not agre with me for a peny? Take that which is thy durie/and go thy waye. I wyll geve vnto thys laste/asmoche as to the. ys it not lawfull for me to do as me lysteth / with myne awne? Ys thyn eye evyll be cause I am good? So the laste shalbe fyrst / and the fyrst shalbe laste. For many are called/and fewe be chosen.

¶ And Iesus ascended to hierusalem/and toke the xij. disciples aparte in the waye/and said to them: lo we go vpp to hierusalem/and the sonne of man shalbe betrayed vnto the chiefe presy and vnto the seryb/and thy shal cendemne hym to death/and shall delyver hym to the gentyle/to be mocked/to be scourged / and to be crucified: and the iij. daye he shall ryse agayne.

¶ Then cam to hym the mother of zebedeis chylde with her sonnes/ worshyppe him/and desired a certayne thinge of him. he saide vnto her: what wylt thou have? She saide vnto him: graunte that these my two sonnes maye sitt/when en thy ryght honde/and the other on thy lyfte honde in thy kyngdem. Iesus answered/and saide: ye wot not what ye are. Are ye able to drinke of the cuppe that I shall drinke of? And to be bapty sed with the baptim/that I shalbe bapty sed with? They answered to hym: that we are. He saide vnto them: ye shall drinke of my cuppe/and shalbe bapty sed with the baptim that I shalbe bapty sed with all. But to sitt on my ryght honde/er on my lyfte honde/ys not myne to geve you: but to them for whom yt is prepayred of my father.

¶ And wher he x. herde this/they desdayned att the ij. brethren. But Iesus called them vnto hym/and saide: Ye knowe/that the lord of the gentyle have dominacion over the/And they that are greute/exercise power over them. Yt shall nott be so amonge you: But whosoever wylbe greute amōge yeu/let him be youre misther/and whosoever wylbe chiefe/lett hym be youre seruaunt. Even as the sonne of man cam/not to be

By this similitude maye ye perceave that at no similitude serfeth throwgh out/ but su one thinge corrected i the similitude. As this lōge payable preynech but here vnto/that werke holy shall despise wecke synners/ which same werke holy shall not there have ther reward as these which comefyrste have here but shalbe reiecte 2 put awaye/ because they chalenge hit of meritt 2 nott of mercy 2 grace.

\* The cuppe signifieth the crosse/and suffering: but the fleshe wolde be glorified yer then crucified / wolde be exalted 2 lifte vp an hye yer the cast doune.

aspired vnto/ but to minister: and to geve hys lyfe for the redempcion of many.

And as they departed from hierico/ moche people folowed hym. And beholde/ ij. blynde men sittinge by the way syde/ when they herde/ that Iesus passed by/ cryed sayinge: Master the sonne of dauid haue mercy on vs. And the peopler rebuked the/ cause they shulde holde there peace: But they cryed the more/ sayinge: haue mercy on vs master which arte the sonne of dauid. The Iesus stode styll/ and called them/ and said: what wyll yet that I shall do to you? they saide vnto hym: after that oure eyes maye be opened. Iesus petyed the/ and touched there eyes. and innmediatly there eyes receaved syght: and they folowed hym.

Redeme/ is to deliuer out off bondage

\* Sonne of dauid.  
As many as called hym sonne of dauid/ beleved that he was as very messias that at grete pphere promysed off god/ which shulde come and redeme israhell/ for it was promysed that messias shuld be dauid's sonne.

## The xxi. Chapter.

**W**hen they drewe nye vnto hierusalem/ and were come to bethpague/ vnto mounte oliuete/ the sent Iesus ij. of his disciples/ sayinge to them: Go in to the teneue that lyeth over agaynste you/ and anon ye shall fynde an asse bounde/ and herolt with her/ lose the/ and brynge them vnto me. And if any man saye ought vnto you/ saye ye that youre master hath comede of them/ and sreyght waye he wyll let the go. All this was donne/ to fulfyll that which was spoken by the prephet/ sayinge: tell ye the daughter of sion: beholde thy kynge cometh vnto the meke/ syttinge vppon an asse and a colte/ the soole of an asse yoked to the yoke. The disciples wet/ and dyd as Iesus commaunded them/ and broughthe asse and the colte/ and put there the clothes/ and set hym there on. Many of the people spreade there garment/ in the waye. other cut downe braiches from the trees/ and sirawed them in the waye. Moreouer the people that wet before/ and they also that came after cryed sayinge: Hosanna to the sonne of dauid. Blessed be he that cometh in the name of the lord/ hosanna in the hyest.

And when he was come in to hierusalem/ all the cite was

Hosanna is as moch to sey as och helpe/ or och geve good lucke and health.

## The Gospell of

moved/sayinge: whoysthy? And the people saide: this  
Jesus the prophet of nazareth a cite of galile. And Jesus  
in to the temple of god / and caste out all the that bought  
solde in the temple/ And overthrew the tables of the mo  
chaungers/and the scarp of the that solde doves. And saide  
the: it is written/myne housse shalbe called the housse of pa  
yer/ but ye have made it a den of theves. And the blynde ca  
the hale ca to hym in the temple / and he healed them.

¶ When the chese preestys and scribes sawe the marvells  
that he dyd / and the chyldren cryinge in the temple and sa  
inge/hosianna to the sonne of dauid/the y desdayned/and sa  
de vnto hym: herest thou what these saye? Jesus saide vnto  
them: have ye never reed/of the mouth of babbys and such  
king? thou haste ordered prayse? And he left them/and we  
out of the cite vnto bethany/and passed the tyme there.

¶ In the mornyng as he returned in to the cite ageyne/  
hungred/and spyed a fygge tree in the waye/and ca to it/and  
found nothinge there on/but leves only/and said to it / new  
frute growe vnto the hence forward. And and the fygget  
wyddred awaye. And whē hys disciples sawe that/ they mi  
velled sayinge: Howe soone is the fygge tree wyddred awa  
ye? Jesus answered/and saide vnto them: Verely I saye vnto  
you/yf ye shall have faith/and shall not dout/ye shall not on  
ly do that which y have done to the fygge tree: but also yf  
shall saye vnto this mountayne/ take thy silfe a waye / and ca  
thy selfe into the see/it shalbe done. And what soever thigs  
shall are in youre prayers yf ye beleve/ye shall receave hit.

¶ And when he was come into the temple/the chese preestys  
the senior of the people ca vnto hym as he was teachyng  
and saide: by what auctorite doest thou these thigs? and mi  
gavestheris power? Jesus answered/and saide vnto the:  
also wyll are of you a certayne questio/which yf ye a soyle m  
y in lyfe wyll tell you by what auctorite I do these thigs.  
Whence was the baptis of John? from heven / or of men?  
And they thought in the selves/sayinge: yf we shall saye/ from  
heven/he wyll saye vnto vs: why dyd ye not them beleve him?  
but and yf we shall saye of men / then feare we the people.

men helde Ihon as a prophet. And they answered Iesus/  
 dsaide: we cannot tell. Helyke wyse saide vnto the: neither  
 I you by what auctorite I do these things? Wat saye ye to  
 vs: a certayne mā had ij. sonnes/and cā to the elder sayinge:  
 and worke to daye in my vyneyarde. he answered and sae  
 I wyll not: but afterwarde repented and went. Then cam  
 to the seconde/ and saide lyke wyse/and he answered & saye  
 I wyll sy: yet went he not. Whydder of these ij. fulfylled  
 the fathers wyll? And they saide vnto hym/the fyrst. Iesus  
 de vnto them: verely y saye vnto you/that the publicās and  
 pharletts shall come into the kyngdem of god before you. \*  
 Then cam vnto you/in the waye of righte wenes/and ye  
 dered hym not. But the publicās and the whores beleved  
 m. But ye (though ye saue it) yet were not moved with  
 penitance / that ye myght afterwarde have beleved hym.  
 Herken another similitude. There was a certayne hus-  
 der/why ch set a vyneyarde/ and hedged it rounde about/  
 d made a vyn presse in it/and bylte a tower/and lette it out  
 husbandmen / and went in to a straunge countre. And  
 hen the tyme of the frute drewe neare/he sent his serua-  
 nt to the husbandmē/to receaue the frute of it/and the hus-  
 ndmen caught his seruauynt / and bet wen / kyled and  
 r/stoned another. Agayne he sent other seruauynt mo-  
 nthe fyrst / and they serued them lyke wyse. But last off  
 he sent vnto them hys awne sonne/sayinge: they wyll fe-  
 e my sonne. When the husbandmen saue hys sonne / they  
 de amonge them selues: Thys ys the heyre/come on lett  
 kyll him / and lett vs take hys inherytaunce / to oure sel-  
 s. And they caught hym and thrust hym out off the vy-  
 arde / and shlewe hym. When the lord off the vye-  
 arde commeth: what wyll he do with those husbāds-  
 n? They sayde vnto hym: he wyll euyll destroye those eu-  
 ll persons/and wyll let out hys vyneyarde vnto other hus-  
 ndmen / why ch shall delyver hym hys frute att tymes cō-  
 nent.  
 Iesus saide vnto them: dyd ye never reede in the scriptur?/  
 the same stone which the bylders refused/is set i the pryncy-

\* Ihon taught the  
 very waye vnto ri-  
 ghtewesnes: For he  
 iterpreted the lawe  
 right/and daimned  
 man & all his doo &  
 rightewesnes / and  
 drave mē vnto Ch-  
 rist / to seke true rig-  
 htwesnes / thorow  
 mercy obteyned in  
 hys bloude.